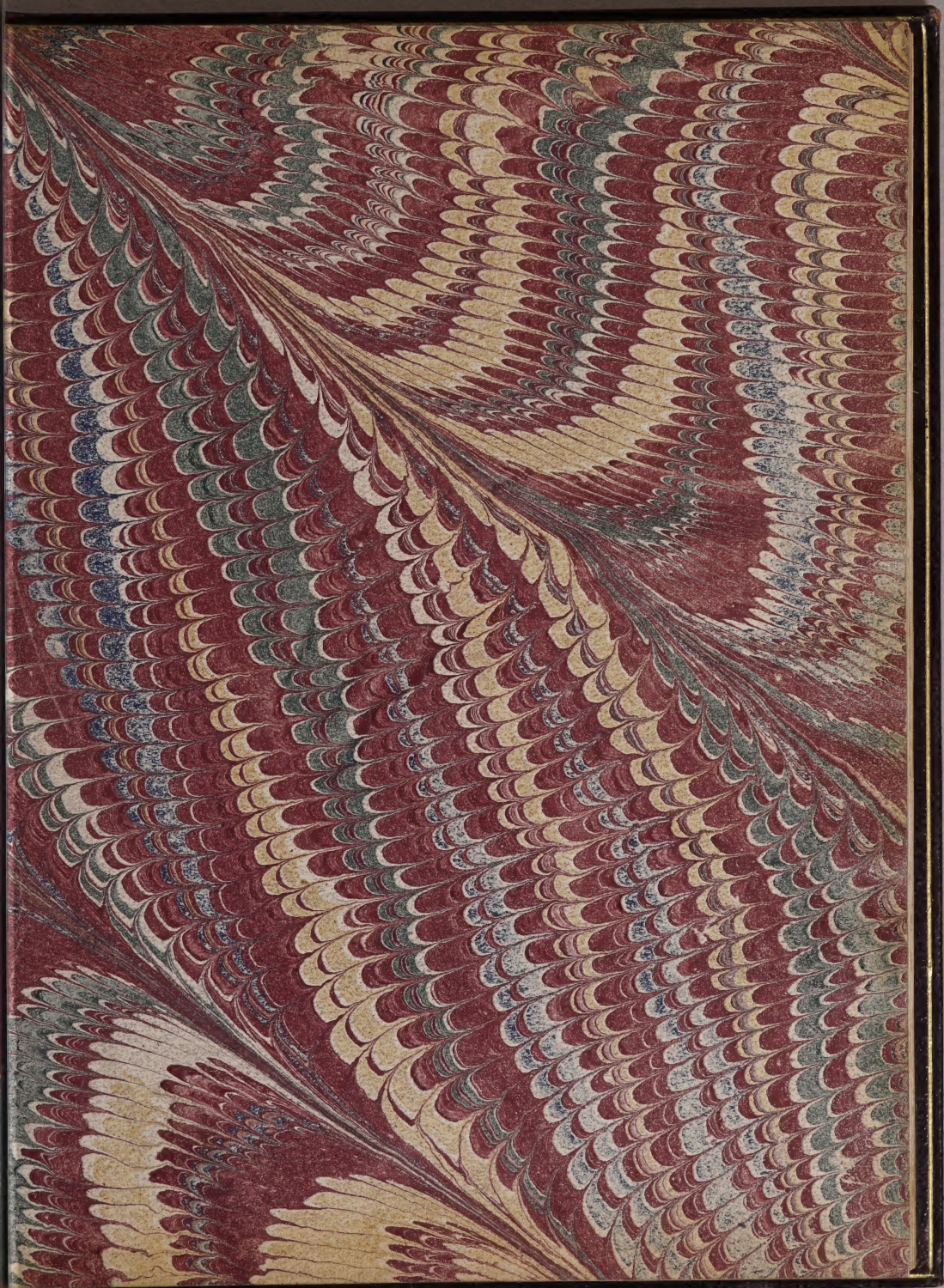
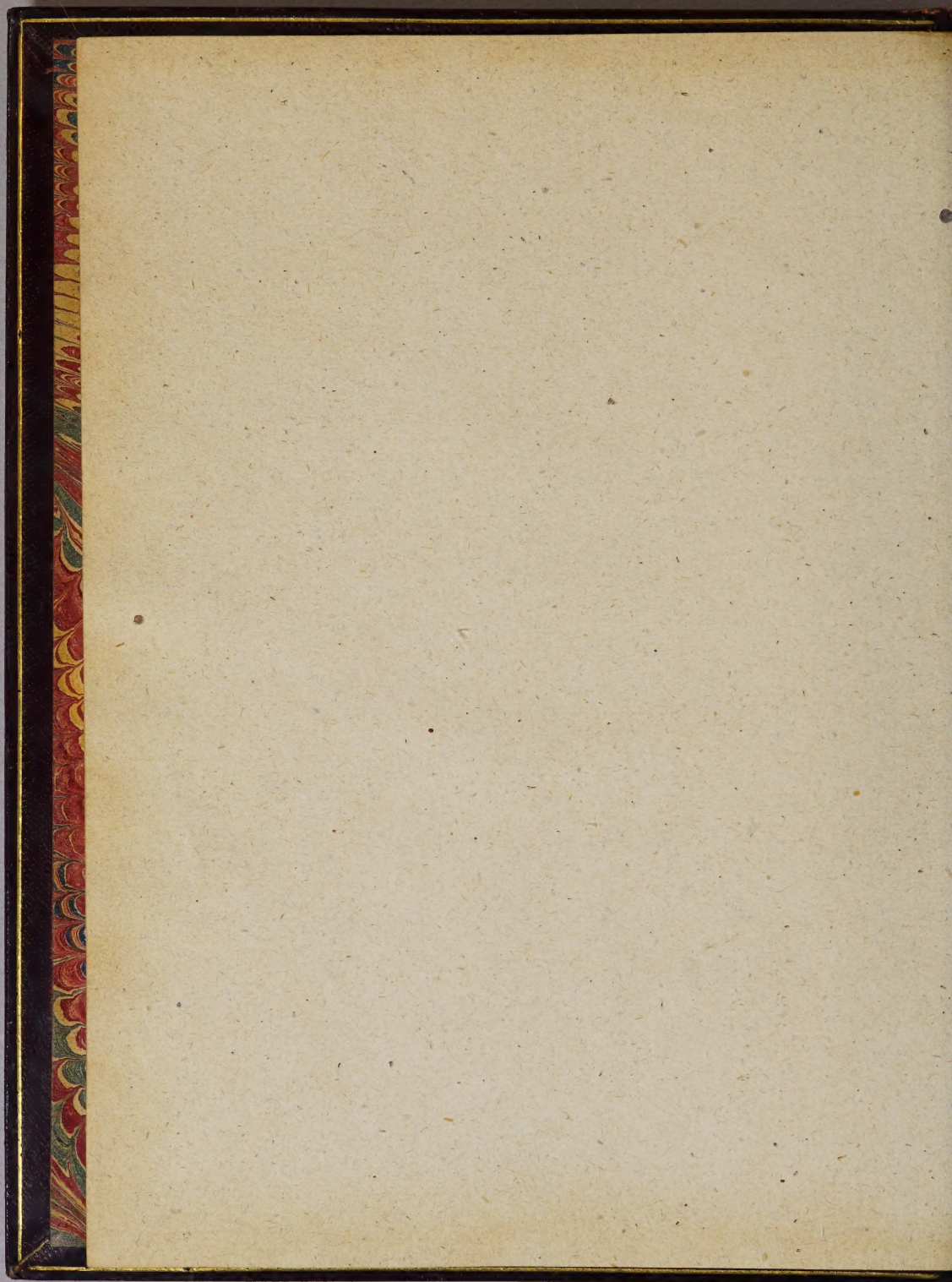






John Carter Brown.





Rich. p. 102.

C

So scarce that Rich had never seen it, and refers for it to Allen's Amer. Biog.
Dict.

HISTORICAL MEMOIRS,

Relating to the

Housatunnuk Indians :

O R,

An Account of the Methods used, and Pains taken, for the Propagation of the Gospel among that ~~Heathenish~~ **Tribe**, and the Success thereof, under the Ministry of the late Reverend Mr. *JOHN SERGEANT*:

T O G E T H E R,

With the *Character* of that eminently worthy *Missionary*; and an Address to the People of this Country, representing the very great Importance of attaching the **Indians** to their Interest, not only by treating them justly and kindly, but by using proper Endeavours to settle *Christianity* among them.

By SAMUEL HOPKINS, A. M.

Pastor of a Church in *Springfield*.

I perceive that God is no Respector of Persons : But in every Nation, he that feareth him, and worketh Righteousness, is accepted with him.

Apostle *PETER*.

B O S T O N : N. E.

Printed and Sold by S. KNEELAND, in Queen-Street, opposite to the Prison. 1753.

HISTORICAL MEMOIRS

Relating to the

Housatunnick Indians :

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Reverend Mr. JOHN S. REEVE.

TOGETHER

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Address to the People of this County, representing the very
great Importance of sending the Indians to their Native
not only by teaching them justly and kindly, but by doing
proper Endeavours to settle Christianity among them.

RPJCB

By SAMUEL HOPKINS, A. M.

Pastor of a Church in Connecticut.

I certify that this is a true and correct Copy of the original Manuscript, as it appears in the
Library of the American Antiquarian Society, at Worcester, Mass.

BOSTON: W. W. E.

Printed and Sold by S. Kneeland, in Queen-Street, opposite
to the Prison. 1793.

JOHN CARTER BROWN



P R E F A C E.

M*Y* Design in writing this History is, to give as clear and faithful an Account as I am able, of the Rise and Progress of Christianity among the Natives at Housatunnuk: particularly of Mr. SERGEANT's Mission to them; of the Measures he took to recover those Indians from their Barbarity, Ignorance and Heathenism, and to inform them in the Doctrines of the Gospel; and of the Success which, by the Blessing of God, attended his faithful Endeavours to persuade them to embrace the true Religion.

In prosecuting this Design, I hope, in some Measure, to do Justice to the Memory of that excellent Man, who, from generous and pious Principles, undertook, and with great Industry and Faithfulness prosecuted that Self-denying Work; to let the generous and pious Donors to that good Design know, what the Success of their liberal and charitable Contributions to it has been; and to excite others to follow their laudable and generous Example, by giving freely of their Substance to promote that good Work, the Conversion of the Heathen to the Christian Faith. If these Ends are answer'd, I shall not regret the Trouble and Pains I have been at.

It may, perhaps, be thought strange, that this Performance has been so long delay'd. To which I would say; It was almost a Year

after Mr. SERGEANT's Death before I could satisfy myself, that Materials were to be found for such a Purpose; and when I had collected what were to be had, and entred upon it, I could proceed but very slowly, by Reason of other Business upon my Hands, and the many unavoidable Avocations that attended me; And after I had finish'd it, some unforeseen Accidents and Occurrences, which I need not trouble the Reader with, delay'd it for several Months.

Why it is not more full and compleat, now it does appear, may also be the Subject of Enquiry. To which I shall only say, that it is in some Measure owing to the Want of those Materials which I expected, and which might have been very helpful, if they could have been obtain'd.

When it was first propos'd to me to undertake this Business, I concluded that Mr. SERGEANT had preserv'd what was needful for such a Work; for soon after he entred upon his Mission, he wrote to me, desiring that I would send him an Account of all Transactions with those Indians, before he went to them: giving this as a Reason, why he desir'd it, viz. That he design'd to collect and preserve Materials for, and, in Time to come, to give the World a History of, the Progress of Religion among the Indians, if his Success among them should prove considerable; or to that Purpose. I therefore concluded, that he had not only kept a Journal of his own Doings among them, but that he had also carefully preserv'd Copies of all his Letters to Gentlemen with whom he maintain'd a Correspondence, and their Returns to him; and that little or nothing more would be needful, than to Transcribe, in their proper Places, what he had preserv'd. But I found myself, more or less, disappointed upon all these Heads. His Journal was indeed something large & particular for five or six Years, but after that Time it consisted only of a few brief Hints, two or three Pages in Octavo, upon common Paper, containing the Space of a Year; and, for two or three Years, it was wholly wanting. He was also so full of Business, that he had not Time to preserve Copies of those Letters he wrote to Gentlemen with whom he corresponded, either in this Country, or in Great-Britain, except a very few. Yea, when he wrote an Historical Account of the Success of the Gospel among the Indians at STOCKBRIDGE, under

under his Ministry, in Compliance with the Desire of the Committee of Directors for the Society for propagating Christian Knowledge, in SCOTLAND, signified to him by their President GEORGE DRUMMOND, Esq; and sent it to them, he had no Leisure to preserve a Copy of it. Some few Letters likewise, written to him, were not to be found.

When I became acquainted with these Things, I was much discourag'd; and had not I recover'd the Originals which Mr. SERGEANT wrote to the Rev. Dr. COLMAN, to whom he wrote more frequently, and more freely, than to any other Man, I should not have attempted any Thing of this Nature. And, when I entred upon the Business, I little thought of composing any Thing that would be fit for publick View. My Design was (seeing I had by me what Materials I could come at) to preserve what might be most likely to be of Use hereafter, which, in all Probability, would soon have been lost, by continuing in loose Papers.

And now it is propos'd to publish what I have written, I hope the foregoing Account will excuse me; tho' the Performance be not so full and compleat, as it might have been, by the Help of those Things which I could not obtain. Every Reader will be sensible, that Mr. SERGEANT, and the good Cause in which he was engaged, might have been placed in a more advantageous Light, had those Things which are wanting, been preserv'd. He will also, I trust, be as sensible that Eloquence and Neatness of Stile are not what I have labour'd after, but a plain Narrative of Facts, in a Language, which I hope will prove intelligible to all, who take the Trouble of reading what is here presented.

I cannot think any judicious Person, upon mature Consideration, will judge, that which has been brought to pass by Mr. SERGEANT's Ministry, among the Indians, is small and inconsiderable. In the Year 1734. when he went first to those Indians, their Number, great and small, was short of Fifty, and they in the Depths of Heathenism and Barbarity. In the Year 1749, when he died, they were increased to 218; 182 Indians had been baptized by him, and a Church consisting of 42 Indian Communicants commemorated


the

the Sufferings of Christ at the Lord's-Table. Mr. WOODBRIDGE's School (seperate from the boarding School) had belonging to it 55 Scholars, who were taught to Read and Write, and were instructed in the Principles of Religion. This indeed is not like a Nation being born at once; but, by the Use of ordinary Means, greater Things have seldom been brought to pass in so short a Time. And we, in this Part of the Country, have seen Nothing like it, respecting the poor Natives who live upon our Borders. And if Mr. SERGEANT's Life had been spar'd to have prosecuted the Affair of the Boarding-School, according to his Intention, and with his wonted Wisdom, Prudence & Skill, is it not highly probable, that we should, by this Time, have seen a considerable Number of the Indian Youth educated there, in Labour, Industry and good Husbandry, as well as in Learning; who probably might have prov'd not only useful Members of Society, but also of the Church of Christ?

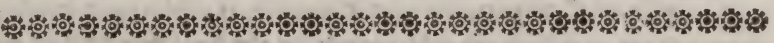
If what I have written upon this Subject may be a Cause of many Thanksgivings to GOD for his rich Grace and Mercy, exercised to the Indians at STOCKBRIDGE, by Mr. SERGEANT's Ministry; if it may be a Means of exciting pious and well dispos'd Persons to charitable and generous Contributions to promote the spiritual Good of the poor Natives there, or in other Places; if it may be an Inducement to any young Gentlemen, qualified for such a Service, to follow the excellent Example Mr. SERGEANT has given; however mean the Performance is, the Effect will be good, and will answer the End of the unworthy Author,

Springfield,
November 14. 1752.

SAMUEL HOPKINS.



Historical Memoirs, &c.



THE Tribe commonly known by the Name of *River-Indians* is large, most of them live within the Limits of *New-York* Government, interspers'd among the *Dutch*, and never had Endeavours us'd with them, either to civilize or christianize them; but still continue in their native Ignorance and Barbarity. A small Number of them live in the N. W. Corner of *Connecticut* Government, and a few Families of them on *Housatunnuk* River, or at *Housatunnuk*, which now goes by the Name of *Sheffield* in the County of *Hampshire*, in the S. W. Corner of the *Massachusetts* Province, bordering on the Government of *New-York* W. and on *Connecticut* Colony S.

These few *Indians* at *Housatunnuk*, are they to whom the Rev. Mr. JOHN SERGEANT received his Mission, and with whom Endeavours have been us'd for about eighteen Years past, to form them to Christianity. And 'tis the Design of this Treatise, to give an Historical Account of the Measures which have been taken with them for this End; the Success that has attended them; and what their present State is.

In Prosecuting this Design, I shall have Occasion to give an Account of a considerable Part of the *Life, Death* and *Character*, of that pious and excellent Man, the Rev. Mr. JOHN SERGEANT, who preach'd the Gospel to them, and died in that Service.

About

About the Year 1720. or perhaps something sooner, the *General Assembly* of this *Province* granted two Townships on *Housatunnuk* River, to some People who were desirous of settling there. The Land was purchased of the *River-Indians*, who had the native Right; but they reserv'd for themselves two small Tracts of Land: one lying at a Place they call *Skatebook*, and now falls into the first Parish in *Sheffield*; the other about 8 or 10 Miles further up the River, which they call *Wnahktukook*, and is within the Bounds of *Stockbridge*. And at each of these Places dwell about four or five Families of *Indians*.

When the *English* made Settlements there, they became acquainted with those *Indians*; and *Kunkapot*, the principal Person among them, was soon taken Notice of by the *English*, and spoken of as a Man of Worth. It was by a meer Accident I became acquainted with his general Character. Mr. *Ebenezer Miller*, one of my Neighbours, who had his Account from *Housatunnuk*, inform'd me, that he was strictly temperate, a very just and upright Man in his Dealings, a Man of Prudence, and industrious in his Business; and inclin'd to embrace the *Christian* Religion: But that there were some Difficulties lying in his Mind, two of which I remember. One was, that if he became a *Christian*, his own People would discard him. The other was, the ill Conversation of *Christians*; it being as bad, as he tho't, if not worse than that of the *Heathen*. (An Objection too just, and it is not to be wonder'd at, that it should prove a stumbling Block to an observing *Heathen*.)

I was much affected with the Story of this *Indian*, and determin'd to endeavour that he, and the Rest of the *Indians* there, might be instructed in the Doctrines of *Christianity*; for this I was prepar'd, by Dr. *Colman's* giving me an Account, the May preceding, of the Money deposited in the *Commissioners* Hand for such Purposes; and knowing that the honourable *John Stoddard*, Esq; of *Northampton*, was more than any Man, in the *Province*, acquainted with the State of the *Indians* in general, having often been employ'd by the *Government* in Affairs relating to them, I determin'd to discourse with him upon it, and to take his Advice in the Case. Accordingly, *March* 11th 1734, I waited upon him at his own House, and confer'd with him upon the Subject. He inform'd me, " That the *River-Indians* were the largest

largest *Tribes* of any near the *English* Settlements ; that he judg'd a *Missionary* among them would be much more likely to do Service, and to answer the End of his *Mission*, than those *Missionaries*, Messieurs *Parker*, *Hinsdel*, and *Secomb*, who had been some Time before ordain'd, and sent to the several *Forts* and *Truck-Houses* in our *Eastern & Western* Borders. For the *Tribes*, those Gentlemen were sent to, were very much under the Influence of the *French*. And further, what Opportunity those *Missionaries* had to instruct them, was only at those *Forts*, when they came in upon a trading Design ; and that, as soon as they had done their Business, they went off, and while they stay'd, were not perhaps in the best Temper to receive Instruction : But as to the *River-Indians*, the *French* had no Influence upon them ; a *Missionary* might live among them, and take all Opportunities to instruct, not only the Men, but also their Families : Their Children might be taught to read, and write, and be led into a Knowledge of the Principles of *Christianity*, &c. &c.

The Event prov'd these Reasonings to be very just ; for, not long after, those *Missionaries*, Messrs. *Parker*, *Hinsdel*, and *Secomb*, were discourag'd, and threw up their *Missions*, as not being able to answer the Ends of them ; but a *Mission* to the *River-Indians* prov'd more successful.

Some Time after, I inform'd the Rev. Mr. *Stephen Williams* of *Springfield* of these Suggestions, and what I had heard. And upon our Motion the Rev. Mr. *Williams* of *Hatfield* wrote to the Honourable and Rev. *Commissioners* at *Boston* ; who desir'd us that we would take a Journey to *Housatunnuk*, and confer with the *Indians* there, respecting their receiving a *Missionary* to instruct them.—— About this Time His Excellency Governour *Belcher* was pleas'd to honour the two principal *Indians* of *Housatunnuk* with *Commissions*. To *Kunkapot* he gave a *Captain's*, and to *Umpachenee* a *Lieutenant's*. Their *Commissions* being sent to *Springfield*, we heard that they were coming for them, & therefore concluded we would confer with them here, before we proceeded to *Housatunnuk*. Accordingly, on the 22d Day of *May*, we went to their Lodgings, and discours'd with them by their Interpreter *Jehoikim Van Valkenburgh*, who came with them.

The *Captain* shew'd himself very desirous of having a *Missionary* sent among them, that their Children might be taught to

read, &c. The *Lieutenant* did not seem so very desirous of it; but yet express'd his Willingness that it should be so. But, at the same Time, they let us know, that they spake only for *themselves*, and that it would be needful their *Brethren* should be consulted in the Affair. We therefore inform'd them, that some Time in *July* they might expect to see us at *Housatunnuk*, where we would confer with them, and their *Brethren*, further upon those Things. But when the Time came, I was sick. The Rev. Mr. *Bull* of *Westfield* therefore took my Place, and, on the 8th of *July* 1734, accompany'd Mr. *Williams* thither. The *Captain* and *Lieutenant* were very glad to see them, and call'd their People together, of whom those Gentlemen inquir'd, whether they were willing a *Minister* should be sent to them to instruct them in the *Christian Religion*, to teach their Children to read, &c. The *Indians* desir'd four Days to consider of the Thing propos'd; and at the End of those Days they all gave in their Names, and signify'd their Desires to those Reverend Gentlemen, that a *Minister* might be sent to them, for the Ends propos'd. Upon which the Rev. Mr. *Williams* deliver'd to them a small Belt of *Wompum*, as a Confirmation of what had pass'd between them, and as a Sort of *Record* thereof. *

Not long after the Return of those Gentlemen from *Housatunnuk*, the Rev. Mr. *Williams* went to *Boston*, where he waited upon the Honourable *Commissioners* (his Excellency Governor *Belcher* being then at their Head) and acquainted them with the good

* A *Wompum* is a small Cylinder of about one third of an Inch long, and as big round as a small Straw, with a Hole drill'd thro' the Middle of it Length-wise, and is made of the Shell of some *Sea Fish*, polish'd very smooth. A Number of these strung upon small Threads, and knit together in the Form of a Belt, are call'd a Belt of *Wompum*. Some of these *Wompum* are white, some black, the black bear the highest Price; they pass among the *Natives* as Money, and were the only Coin the *Indians* had, before they became acquainted with the *Europeans*. They also use them as Ornaments, wearing them about their Necks, Wrists, &c. It is a Custom among the *Indians* neighbouring to us, and I suppose among all others, to give Belts of *Wompum* for the Confirmation of all Treaties, and as a Remembrance of what passes between Parties; so that if one *Tribe* sends a Message to another without such a Belt, the Message is call'd, an empty Word, not to be regarded or remember'd: But if a Belt accompany's the Message, it is laid up as a Record of the Thing transacted; and by it, not only the present, but future Generations, keep in Remembrance what was then done. And these are all the Records they keep in such Cases.

good Disposition of the *Indians* respecting the Business they went upon. And the *Commissioners* were so encourag'd by the Account given them, that they desir'd those Gentlemen, Messieurs *Williams* and *Bull* to seek after some suitable Person to be employ'd as a *Missionary* to those *Indians*. As appears by the following Vote.

“ At a Meeting of the *Commissioners* 'for Indian Affairs, at the Council-Chamber in *Boston*, August 16th 1734.

“ Present. His Excellency Governor BELCHER.

“ <i>Thomas Hutchinson,</i>	} Esqrs;	Dr. Benjamin Colman,
“ <i>Edward Hutchinson,</i>		Dr. Joseph Sewall,
“ <i>Thomas Steel,</i>		Adam Wintbrop.

“ A Report of the Rev. Mr. *Stephen Williams*, and the Rev. Mr. *Nebemiah Bull*, read, giving an Account of their Visitation lately made to the *Indians* at *Housatunnuk*, at the Desire of the *Commissioners*, wherein is set forth their Conference with said *Indians*, and their Consent to receive Instruction in the *Christian Religion*, and their Desire that the *Commissioners* would send them a *Minister* for that Purpose.

“ Thereupon,

“ Voted, That the said Messieurs *Williams*, & *Bull*, be desir'd to use their Endeavours for obtaining a suitable Person to go and reside there as their *Minister*, to instruct them and their Children in Religion, and in Reading, and to preach the Gospel to them on the Sabbaths.—That they be allow'd to promise such suitable Person, for his Encouragement, the Salary of One Hundred Pounds per Annum. A true Copy

Attest. Adam Wintbrop.

Before this Time, Mr. SERGEANT's Inclination to serve the Souls of the *Natives* had reached our Ears; for he had freely said in private Conversation, that he had rather be employ'd as a *Missionary* to the *Natives*, if a Door should open for it, than accept a Call any *English* Parish might give him. Those Gentlemen being inform'd of this, were not at a Loss where to go, but made their Application to him in September 1734. at *New-Haven*, where he was employ'd as one of the Tutors of *Yale-College*. Their Application to him, and his Answer, I shall give the Reader

der in his own Words, as I find them in the Beginning of the *Journal*, which he kept of his *Mission* to the *River-Indians* at *Housatunnuk*.

‘ In *September* 1734. The *Rev. Mr. Stephen Williams*, and
 ‘ *Mr. Nehemiah Bull*, being appointed by the *Gentlemen Com-*
 ‘ *missioners* in *Boston*, to treat and agree with some Person to
 ‘ undertake a *Mission* to the *Indians* of *Housatunnuk*, came to me
 ‘ at *New-Haven*, with the *Proposals*; bringing a very encoura-
 ‘ ing Account of the good Inclination of those *Indians*, and of
 ‘ their Desire to be instructed in the Principles of the *Christian*
 ‘ *Religion*.

‘ I was then engag’d in *Business* at *Yale-College*; but, upon
 ‘ the fair Probability there appear’d of Success, I told the *Gen-*
 ‘ *tlemen*, that I was so far from being unwilling to devote my-
 ‘ self to the Service of God in so good a Cause, that I was rather
 ‘ desirous, if none better qualify’d could be found, to improve
 ‘ what Abilities I had in such an Undertaking; tho’ I was sen-
 ‘ sible, I must not only lose a great many agreeable Amusements
 ‘ of Life, especially in leaving my *Business* at *College*, which was
 ‘ the most agreeable to me that could be; but also expose my-
 ‘ self to many Fatigues and Hardships, and I know not to what
 ‘ Dangers, among a barbarous People. For indeed I should be
 ‘ asham’d to own myself a *Christian*; or even a *Man*, and yet
 ‘ utterly refuse doing what lay in my Power; to cultivate Hu-
 ‘ manity among a People naturally ingenious enough, but for
 ‘ Want of Instruction, living so much below the Dignity of hu-
 ‘ man Nature; and to promote the *Salvation* of *Souls perishing*
 ‘ in the Dark, when the *Light of Life* is so near them. Besides,
 ‘ to see so much Pains taken by those of the *Romish Church*,
 ‘ not only in other Parts, but also in *America*, and in our Borders,
 ‘ whose Religion is so corrupted, that it may scarcely be call’d
 ‘ Christianity, should, methinks, excite us to Emulation, who,
 ‘ at least, think we profess Christianity in much greater Purity.

‘ Upon the earnest Desire of the two forementioned Gentlemen,
 ‘ I readily consented to undertake the *Mission*, if I might be
 ‘ accepted upon the Terms I propos’d, viz. that with the Ap-
 ‘ probation of the *Rev. Rector* and *Trustees* of *Yale-College*, I
 ‘ would spend about half of the Year with the *Indians*, and the
 ‘ Rest of the Year live at *College*; (for I had a Mind to carry my
 ‘ Pupils

‘ *Pupils* through the Course of their Studies, who now were entering upon their last Year) and afterward, if there should be any reasonable Encouragement, I would devote myself intirely to the Service of instructing the *Indians*. This they agreed to, and therefore the Rev. Mr. *Williams* immediately wrote to the honourable *Adam Wintthrop*, Esq; one of the *Commissioners* at *Boston*, to inform him how far they had proceeded.’

The Terms propos’d by Mr. SERGEANT were agreeable to the *Commissioners*, as appears from the following Letter from the honourable *Adam Wintthrop*, Esq; their *Secretary*.

“ S I R,

‘ By a Letter just receiv’d from the Rev. Mr. *Stephen Williams*, I am inform’d he has treated with you about engaging in the *Indian’s* Service at *Housatunnuk*. And I am highly gratified with the encouraging Account he gives of your Ingenuity, Learning, and Piety, and also with your laudable Inclination to undertake the Service. The only Difficulty he mentions is, That the *Rector*, *Trustes*, and also your *Pupils*, were unwilling you should leave the *College*, till they had done reciting; but that, if the *Commissioners* would be satisfied with your residing at *Housatunnuk* one Quarter of a Year now, and then leave the *Indians* till the Spring, you would return and tarry. And Mr. *Williams* desir’d that it might be signify’d as soon as possible, whether the *Commissioners* would accept of this Projection.

‘ Time would not allow of a full Meeting, but I have confer’d with His Excellency the *Governor* about it, and we do, in the Name of the *Commissioners* accept of the Proposal. So that you may proceed and go to Mr. *Williams’s*, who informs me that he will accompany you to *Housatunnuk*.

‘ I heartily wish you, thro’ the divine Blessing, good Success, and much Comfort, in the Employment. And, desiring to hear from you in Answer to this, I remain,

Sir, your hearty Friend and Servant,

Adam Wintthrop.

Accordingly Mr. SERGEANT proceeded to *Housatunnuk*, and in his *Journal* gives the following brief Account of his Journey, and the Reception he met with there.

– October

‘ *October* 8th. I set out from *New-Haven*, and went to Mr. *Bull*’s, who it was propos’d should bear me Company to *Housatunnuk*, and introduce me to the *Indians*, being something acquainted with them, as he had been there before in the Summer with Mr. *Williams*, to treat with them, with Respect to their receiving the *Gospel*. From *Westfield*, on Thursday *October* 11th, we set out in the Afternoon, designing to lodge at a House about 15 Miles onwards upon the Road, which was the only House before we came to *Housatunnuk*. But Night coming on too soon for us, we were forced to lodge in the Woods without Fire or Shelter. The next Day we got to *Housatunnuk*, a little before Night, thro’ a most doleful Wilderness, and the worst Road, perhaps, that ever was rid. We took Care to inform the *Indians* we were come, [they had expected us some Time] and desir’d them to meet us the next Day, at a Place we appointed, near the Middle between the Places where the *Indians* liv’d; for one half of them liv’d near 4 Miles above, up the *River*, and the other about so much below.

‘ *October* 13th. In the Afternoon I made a short Discourse to the *Indians* by an Interpreter, an *Indian* call’d *Ebenezer*, to which they (about 20 in Number *) gave very good Attention, especially Capt. *Kunkapot* their Chief, and his Family.

‘ I adapted my Discourse, as well as I could, to their Capacities and Manner of Thinking. The next Day *Ebenezer* told me, that one who had been a little cold in the Design, was mov’d with what I said, and seem’d now considerably engag’d. The Interpreter could speak *English* very well, for he had liv’d with them, and had got considerable Knowledge in the Principles of Religion, and was very desirous Mr. *Bull* would baptize him. Accordingly we met at the Lieutenant’s House on Thursday, where Mr. *Bull* examin’d *Ebenezer* with Respect to his Knowledge and Resolution to live a *Christian* Life, and he gave a pretty good Account of the Principles of the *Christian* Religion, and said, he would rather burn in the Fire than forsake the Truth. Mr. *Bull* made a Prayer, which *Ebenezer* interpreted, and I deliver’d another short Discourse, after which

Ebenezer

* Mr. *Sergeant* notes in his *Journal* some Time after this, that when he speaks of his Hearers, he intends only adult Persons, and is so to be understood here, and elsewhere.

‘ *Ebenezer was baptized by Mr. Bull, making the following Renunciation of Heathenism, Profession of Christianity, and Promise of a good Life.*

‘ *Through the Goodness of God towards me, in bringing me into the Way of the Knowledge of the Gospel, I am convinc’d of the Truth of the Christian Religion, and that it is the only Way that leads to Salvation and Happiness. I therefore freely, and heartily, forsake Heathenish Darkness, and embrace the Light of the Gospel, and the Way of Holiness. And do now, in Presence of Almighty God, the Searcher of Hearts, and before many Witnesses, seriously and solemnly take the Lord Jehovah, to be my God and Portion, Jesus Christ his Son to be my Lord Redeemer; and the Holy Ghost to be my Sanctifier and Teacher. And do Covenant and Promise, by the Help of divine Grace, that I will cleave to the Lord with Purpose of Heart, believing his revealed Truths; as far as I can gain the Knowledge of them, obeying his Commands, both those which mark out my Duty, and those that forbid Sin, sincerely and uprightly to the End of my Life.*

‘ Here Ebenezer shew’d us a little Boy, nam’d Showanun, who, being in the Woods with his Father, at a considerable Distance, and hearing that I was coming, and would teach the Children to read, would stay no longer with his Father, but was resolv’d to come Home, tho’ his Father (to try him I suppose) told him, if he left him no Body would take Care of him, to provide him Victuals and Cloaths; but he would not be dissuaded from coming Home to learn his Book. And what makes this the more remarkable in the Boy, is, that he is exceeding fond of his Father, as his Father is also of him.

The Indians, as has been observ’d, living in two Places about 8 or 10 Miles asunder, it was needful they should come together in one Place, that they, on the Sabbath might attend upon Mr. SERGEANT’s Preaching, and have their Children taught on the Week Days. When therefore they were together at Lieutenant Umpachence’s House, they discours’d the Matter, and concluded, that, during the Winter Season, they would dwell together about half Way between those Places, where each Party then liv’d; the Place being well accommodated with Wood and Water, and also near some English Families, in one of which Mr. SERGEANT might

might live, while he serv'd them ; but this could continue no longer than the Spring, when they must return to their own Places to Plant, &c.

' *Lord's-Day, October 20th.* I made two Discourses to the *Indians*, (in Number the same as before) to which they gave great Attention, and seem'd to be well pleas'd. They were interpreted by Mr. *Van Valkenburgh*, a *Dutch Man*.'

On Monday *October 21st.* They chearfully set about building a *publick House* at the Place agreed upon, to serve them, both to meet in on the *Sabbath*, and to keep the *School* in ; round which they built small Huts for their several Families to dwell in. The Chearfulness & Engagedness they discover'd herein, was an Evidence of the ardent Desires they had to hear the Word preach'd, and to have their Children taught to read. And, in a short Time, they all mov'd with their Families thither. While these Things were doing, Mr. SERGEANT went up to *Wnabktukook*, the Place where the *Captain* and some others lived, to teach their Children to read, and was greatly pleas'd with the Respect they shew'd him, and with the Children, they being exceedingly engag'd to learn. He went also to *Skatekook*, the Place where the *Lieutenant* and four Families more liv'd, and taught their Children. The Number at each Place being about 9 or 10.

The Number of Mr. SERGEANT's Auditors now began to increase. *Lord's-Day, November 3.* he writes, " My Auditory was greater than it had been ; and now, besides Preaching, I pray'd by an Interpreter." And to move our Pity to the poor *Heathen* who are brought up in Ignorance, he proceeds thus ; After Service they invited me to go, the next Day, up to *Wnabktukook*, to see a *religious Ceremony*, they had learn'd of their Fathers. Accordingly I went. *Ebenezer* bore me Company, of whom I enquir'd, to satisfy my Curiosity, into the Notions, Customs & Manners of their Nation. Among other Things, he told me of some he had known that were *Atheists*, who suppos'd all Things began, continu'd, and ceas'd, according to the several Laws of their *Natures*, without any Cause or Direction from a superiour Hand. Others believ'd the *Sun* to be *God*, or at least the *Body*, or *Residence*, of the *Deity* ; but that now they generally believ'd the Existence of one supreme invisibile Being, the Maker of all Things. He told me also
fundry

‘ sundry childish and ridiculous Things, which they believ’d :
 ‘ As that the seven Stars were so many *Indians* translated to Hea-
 ‘ ven in a Dance ; that the Stars in *Charles’s Wain*, are so many
 ‘ Men hunting a *Bear* ; that they begin the Chace in the Spring,
 ‘ and hold it all Summer ; by the Fall they have wounded it,
 ‘ and that the Blood turns the Leaves red : by the Winter they
 ‘ have kill’d it, and the Snow is made of its Fat ; which, being
 ‘ melted by the Heat of the Summer, makes the Sap of Trees. †

‘ There is a large Heap of Stones, I suppose ten Cart Loads,
 ‘ in the Way to *Wanbktukook*, which the *Indians* have thrown
 ‘ together, as they have pass’d by the Place ; for it us’d to be
 ‘ their Custom, every Time any one pass’d by, to throw a Stone
 ‘ to it : But what was the End of it they cannot tell : Only
 ‘ they say, their Fathers us’d to do so, and they do it because it
 ‘ was the Custom of their Fathers. But *Ebenezer* says, he sup-
 ‘ poses it was design’d to be as an Expression of their Gratitude to
 ‘ the supream Being, that he had preserv’d them to see the Place
 ‘ again. These Things *Ebenezer* told me, by the Way, as we
 ‘ were riding to *Wnabktukook*, which are such childish Fables
 ‘ that I had not taken Notice of them, had it not been that they
 ‘ believ’d them, as childish as they are ; which shews us how
 ‘ easily Men brought up in Ignorance are impos’d upon, and
 ‘ should, methinks, excite us the more to pity them.—When
 ‘ we were come to the *Captain’s House*, there were several of our
 ‘ *Indians* there, as well from below, as those that belong’d there.
 ‘ After we had been there for some Time, two Men, appointed
 ‘ for the Service, took a Deer down that hung up in the Wig-
 ‘ wam, * which was to be offer’d, and laid the four Quarters
 ‘ upon a *Bark* in the Middle of the House, (the Rest sitting
 ‘ round very serious ;) the Skin was taken off with the entire

C. of the Head

† I leave the Reader to conjecture, whence these *Americans* happened to form
 their Notion so similar to that of the *Europeans*, who call these Stars the
Great Bear.

* A *Wigwam* is an *Indian House*, in building of which they take small flexible
 Poles and stick them into the Ground, round such a Space as they intend for
 the Bigness of their House, whether greater or less ; those Poles they bend
 from each Side, and fasten them together, making an Arch over Head :
 Then they fasten small Sticks to them, cutting the Poles at right Angles, which
 serve for Ribs. After which they cover the whole with the Bark of Trees,
 leaving a Hole in the Top for the Smoak to go out, and at one or both Ends
 to go in and out.

‘ Head and Neck to the Shoulders ; the four Quarters were laid
 ‘ one upon another, and the Skin, doubled Length-wise, was laid
 ‘ upon them, so as to make it look as much like a whole Deer
 ‘ as might be. When this was done, an elderly Man, appointed
 ‘ for that Purpose, stood up over it ; and, with a pretty loud
 ‘ Voice, spake to the following Purpose.

‘ *O great God pity us, grant us Food to eat, afford us good and*
 ‘ *comfortable Sleep, preserve us from being devoured by the Fowls*
 ‘ *that fly in the Air. This Deer is given in Token that we acknow-*
 ‘ *ledge thee the Giver of all Things.* Then he halloo’d pretty
 ‘ loud, that God might hear and take Notice of what they were
 ‘ doing. Then he that made the Offering gave the *pro Tempore*
 ‘ Priest (for they have no stated one) a String of *Wompum* which
 ‘ was to pay him for his Service ; after which he halloo’d again.
 ‘ After these Ceremonies were ended, the two Men before-men-
 ‘ tioned, cut the Deer in Pieces and boil’d it ; and when it was
 ‘ made ready, a Piece was given to every one, of which they
 ‘ all eat, except he that offer’d it, (for he eats none of it) which
 ‘ is to signify it is a Gift, and therefore free, and he desires none
 ‘ of it back again. While they were eating, one of the Waiters
 ‘ gave the Skin with the Feet, and some of the Inwards, to an old
 ‘ Widow Woman, which is a Deed of Charity they always practice
 ‘ upon such Occasions.

‘ Upon Inquiry into the *Original* of this Piece of Religion,
 ‘ they gave me the following fabulous Account of the first In-
 ‘ stitution of it. They had receiv’d it by Tradition from their
 ‘ Fathers, that there once liv’d a Man among them, who was
 ‘ seen to come down from Heaven with *Snow-Shoes* on, (which
 ‘ was the *Original* of *Snow-Shoes*,) that he liv’d in great Repu-
 ‘ tation among them : was esteem’d a *Hero*, and a *Prophet* :
 ‘ He clear’d their Country of Monsters that infested their Roads,
 ‘ and taught them that this was a religious Custom in the Coun-
 ‘ try above, from whence he came ; and of him they learnt this
 ‘ Piece of Religion. That he married a Wife among them, and
 ‘ had two Children by her ; and that when they offer’d a *Deer*,
 ‘ he us’d to be their Priest : but some Times he omitted pray-
 ‘ ing upon such Occasions, which the *Indians* found Fault with,
 ‘ and this coming to the Ears of his Wife, she inform’d him ;
 ‘ he confessed it a faulty Neglect ; and apologizing, as well as
 ‘ he

' he could, for himself, promis'd he would do it next Time.
 ' And accordingly, when the next Occasion offer'd, he began
 ' to pray with his two Children upon his Knees, and was in a
 ' wonderful Manner rais'd from the Ground, rising gradually as
 ' he continu'd praying : but when he had got just to the Top
 ' of the *Wigwam*, they call'd to him to leave one of his Children,
 ' at least, behind him ; and letting one down, he was carried
 ' up out of their Sight. This Child of his also prov'd an ex-
 ' traordinary Man ; of whom they tell several very ridiculous
 ' Stories ; which yet they believe with a firm Faith.

The above Historical Account I have not insert'd so much
 for its being curious, as to excite Compassion towards such ig-
 norant Creatures, and the charitable Endeavours of generous
 Minds to bring them out of such a benighted State.

November 5th. Mr. SERGEANT began to keep School, in the
 School-House which the *Indians* had built ; and on the next
 Week his Scholars were in Number 22 or 23, as he writes ; and
 on the following Week two new Scholars were added to their
 Number. These he instructed on the Week Days, and preach'd
 on the Sabbaths.

The following Passages, in Mr. SERGEANT's *Journal*, well de-
 serve the Attention of those who are concern'd for the *English*
 Interest in *America*, and for the spiritual Good of the *Indians*.

' Monday, November the 25th. I went to *Albany*, being de-
 ' sir'd by the Ministers of the Country, to inquire after the Dis-
 ' position of the *Mohawks*, and the Rest of the *Indians* in Friend-
 ' ship with the *English*, towards the Christian Religion ; carrying
 ' a Letter from the Rev. Mr. *Williams* of *Hatfield*, to the Hon.
 ' *Philip Livingston*, Esq; to desire of him Information in that
 ' Matter. Mr. *Livingston* told me there was great Probability
 ' that the Protestant Religion might, if proper Means were
 ' us'd, be introduc'd among most of those Nations ; and he
 ' look'd upon it absolutely necessary in Order to preserve the
 ' Trade with them, and keep them in Friendship with the *English* ;
 ' for the *French* of *Canada* were very industrious to gain them
 ' over to their Interest ; and that they have *Missionaries* among
 ' them, who came as near to their Government as they dare ;
 ' that the *Indians* are drawn off, more or less, every Year to
 ' *Canada*. Much the same Account other Gentlemen gave me.

‘ —Mr. *Barclay*, an ingenious and religious young Gentleman, has been about a Year and a half among the *Mohawks*, and is learning their Language, and designs to get *Episcopal* Ordination, to be a *Missionary* among them, if the *Society for propagating the Gospel in foreign Parts* will support him. He has allow’d him a small Encouragement from the Government for two Years, *thirty Pound* per Annum. I saw him little more than half a Year ago, at this Place, when he told me he had all the Encouragement that could be expected from the *Indians*; had wrought some considerable Reformation in their Morals; and that they lov’d him entirely. The *Mohawks* are generally Professors of *Christianity*; but, for Want of Instruction, have but little of it in Reality. And, methinks, it is great Pity so ingenious and worthy a Gentleman as Mr. *Barclay* should want any Encouragement, in so great and noble an Undertaking. He now reads to them every Lord’s-Day the Prayers in the Liturgy, which are translated into their Language, with some Lessons out of the *New-Testament*, besides some Manuscript Discourses, made by a former *Missionary*, which he has got. But he has no stated Interpreter, and when he has Occasion for one, is oblig’d to pay him out of his own Pocket. In a Word, he is alone in that noble Design.’

Mr. SERGEANT left the *College*, designing to return to it again, as has been observ’d. The Rev. Mr. *Stephen Williams*, therefore, and some others, being very desirous that the *Indians* might be instructed, while Mr. SERGEANT was absent, prevail’d with Mr. *Timothy Woodbridge* of *Springfield*, to go to them. And when Mr. SERGEANT return’d from his forementioned Journey, he writes thus. ‘ Upon my Return from *Albany*, (which was on Saturday November 30th) I found Mr. *Timothy Woodbridge*, a young Gentleman very well qualify’d for the Business, sent up here, to take Care of the *School*, and to instruct the *Indians* in a Catechetical Way, when I should return to my Business at *College*.’

Tho’ Things had succeeded hitherto according to Mr. SERGEANT’S Desires, yet the Week before he return’d to *College*, he met with some Things very discouraging, of which he gives the following Account in his *Journal*.

Lord’s-

Lord's-Day, December 8th. I had but very few Hearers, the Reason of which was, that some of the Traders had been down from *Hudson's River*, and brought a large Quantity of *Rum*, and sold to the *Indians*, with which they got drunk, and continued so for several Days, and had not got over it by the *Sabbath*. This was the most discouraging Week I had. For the *Dutch* Traders, I was told, had been very industrious to discourage the *Indians* from being *Christians*, thinking it would lessen their Trade with them, or at least they should not be under so good Advantages to cheat and impose upon them. For they make vast Profit by selling them *Rum*, and making Bargains with them when they are drunk; and Drunkenness is a Vice the *Indians* are extremely addicted to. These Traders tell them, that the *Religion* we are about to teach them, is not a good one; that we design in the End to serve ourselves by them, to make Slaves of them and their Children, and the like. They also took Occasion, from the Law there is in this *Province*, against private Persons selling the *Indians* strong Drink, to prejudice them against the *Government* and *People*; as tho' we were not their *Friends*. Upon these Insinuations, I understood some of the *Indians* were very much disgusted & affronted; that the *Lieutenant* was out of Humour; that his Brother especially was in a great Passion, who is a considerable Man among them.

Upon this Information I desir'd the *Captain* and *Lieutenant* to come to my Landlord's on Lord's Day Evening, (designing the next Day to leave them) Accordingly they came, and I endeavour'd to remove those Prejudices, and to persuade them those Insinuations were utterly groundless and false; that the Traders doubtless were the Men that intended to make a Prey of them, and their Children; and labour'd to satisfy them, that the foremention'd Law was design'd in their Favour, to prevent their abusing themselves, and exposing themselves to the Abuses of others; that the *Government* did not design to prevent their having strong Drink; for in other Places some trusty Persons have had Commissions to sell them Liquor, and other Things they wanted, at the same Rate they go at in *Boston*, and Orders to allow them the same Price for their Goods as they would fetch at *Boston*. With what I said they seem'd

‘ seem’d well satisfied ; especially *Kunkapot* ; for he saw thro’
‘ the Design of the Traders. And as he is a temperate Man
‘ himself, so he is very much griev’d at the Intemperance of his
‘ People ; and tho’ he be calm and moderate in his Temper, yet
‘ he shew’d considerable Warmth and Passion at the wicked and
‘ ungenerous Treatment of the Traders.’

The Neighbourhood of the *Dutch* to these *Indians* has often prov’d a Disadvantage and Snare to them, and it is to be fear’d will prove so still ; for the *Indians* have often Occasion to go among them upon Business, and to visit their Brethren : Upon those Occasions the *Dutch* do not fail of tempting them to Drunkenness, if there is any Prospect of their finding their Account in it ; and ’tis to be fear’d some of them tempt them to Excess, on Purpose to disappoint the Design of *Christianizing* them. And, without Doubt, the many Relapses into Intemperance that have appear’d among the *Indians*, after their Profession of *Christianity* (of which have happen’d too many Instances) have been owing to the wicked Practice of the *Dutch*. And as if other Temptations were not enough, they too often recommend Drunkenness to them by their own Example.

The Time was now come, when Mr. SERGEANT was oblig’d to return to his Business at *College* ; and, as a proper Expedient to forward the Design he was now engag’d in, he propos’d to take two *Indian* Children with him, intending thereby to lead them into some Acquaintance with the *English* Language and Manners. And therefore, at the Close of the Conference he had with the *Captain* and *Lieutenant*, mentioned above, he propos’d it to them. And in his *Journal* gives this Account of the Matter.

‘ Then I ask’d them if they would let two of their Children
‘ go, and live with me at *New-Haven* the Rest of the Winter ; and
‘ they agreed that the *Captain*’s only Son *Nungkawwat*, and the
‘ *Lieutenant*’s oldest Son *Etowaukaum*, (who by the Way is
‘ Grandson by his Mother to *Etowaukaum*, Chief of the *River-*
‘ *Indians*, who was in *England* in *Queen Ann*’s Reign) should be
‘ the Children. They were both young ; *Nungkawwat* about
‘ nine Years old ; *Etowaukaum* about eight : Yet they were not
‘ only willing to go with me, they knew not whither, but had
‘ a Mind to it. And the next Morning, Monday *December* the
‘ 9th, we set out for *New-Haven*, leaving Mr. *Woodtridge* in the
‘ School.

‘ School. The Boys went away with very good Courage, and
 ‘ held out a long and tedious Journey in a cold Season, with
 ‘ wonderful Resolution.’

‘ December 14th. We got to *New-Haven*. I took the Boys
 ‘ into my own Chamber at *College*, and sent them to the free
 ‘ School kept at *New-Haven*. They liv’d very contentedly, were
 ‘ much made off by every Body ; for *indeed* they were a couple
 ‘ of very likely Boys, especially the *Lieutenant’s* Son.

The prudent Measures Mr. SERGEANT took with the *Indians*,
 the little Time he spent with them before his Return to *College* ;
 the Success had ; the Hopes he conceiv’d of being further ser-
 viceable to them ; together with the Opposition he met with in
 prosecuting his good Design ; the Reader may best learn from the
 following Letter which he wrote to the *Commissioners*, soon after
 he got to *New-Haven*, (how soon I am not certain, for the Copy
 of it before me, has no Date) and directed it to the Honourable
Adam Wintthrop, Esq; their Secretary.

‘ Honourable Sir,

‘ Your Honour’s of November 13th I receiv’d at *Westfield*, in
 ‘ my Return from *Housatunnuk*. ’Tis no small Satisfaction to
 ‘ me, that your Honour, with the Rest of the Honourable and
 ‘ Reverend *Commissioners*, are pleas’d to entertain a good Opinion
 ‘ of me. I have had the Approbation of my Conscience in the
 ‘ Business I have undertaken, nor have I been at all discontented.
 ‘ Thro’ the Blessing of God, the Design has hitherto succeeded
 ‘ full to my Expectation, excepting that I have not had quite so
 ‘ many Auditors as I hop’d to have (there being generally about
 ‘ 30.) There has been about 25 Scholars in the School, besides
 ‘ some older ones, who took some Pains to learn the Letters ; but
 ‘ I suppose their Patience will hardly hold out to learn to read
 ‘ well. They have always treated me with Respect & Kindness, in
 ‘ their Way. The Children in the School, I think, were fond
 ‘ of me, and they all seem’d to put great Confidence in me, and
 ‘ what I believe you will think a sufficient Evidence of it, is, I
 ‘ have brought a Way with me too little Boys. One is Capt.
 ‘ *Kunkapot’s* only Son, nam’d *Nungkawwat*, about nine Years
 ‘ old ; the other is Lieut. *Umpachenee’s* eldest Son *Etowaukaum*,
 ‘ about eight Years old.

‘ The

‘ The Lads had a great Mind to come with me, and their
‘ Parents were very willing they should. They bore the Fatigues
‘ of the Journey well, and have been very contented since they
‘ have been here. My Design in bringing them is to teach them
‘ *English*, and to learn *Indian* of them, as well as I can. I de-
‘ sign to keep them, untill I return to *Housatunnuk*, in the Town
‘ School; for my Time is so taken up with College Business,
‘ that I cannot teach them myself.

‘ I could not have the Opinion of the Gentlemen *Commissioners*;
‘ but I doubt not but what I have done will be grateful to them.
‘ However, I did not design they should be burdensome to the
‘ *Society*, and hope to find so much Charity amongst Gentlemen
‘ in these Parts, as to bear the Charges of their Board and
‘ Schooling. They are two very likely Lads, and, if I do not
‘ judge amiss, the *Indian* Children excell the generality of ours,
‘ in Pregnancy of Parts and good Humour. I am sure I could
‘ not have found an *English* School, any where, that would have
‘ pleas’d me so much. Capt. *Kunkapot* is an excellent Man, and
‘ I do believe has the true *Spirit* of *Christianity* in him. He
‘ knows a great Deal, and by the Character all his Acquaintance
‘ give of him, his Conduct is unexceptionable. I found them
‘ generally possess’d with the Belief of *One supreme Being*, the Maker
‘ and Governor of all Things, and that they acknowledg’d the
‘ Difference between *moral Good* and *Evil*; that God regards
‘ the Actions of Mankind, in order to reward or punish them,
‘ in some future State of Existence.

‘ I have endeavour’d to give them right Notions of these
‘ Matters, and to establish them in the Belief of them. And
‘ from these Principles, together with such other Arguments as
‘ I thought most convincing to them, to persuade them of the
‘ Necessity of a supernatural *Revelation*, and to satisfy them that
‘ this is contain’d in the *Holy Scriptures*. I desir’d them from
‘ Time to Time to let me know, if they had any Doubts with
‘ Respect to any Thing I had taught them, or they had other-
‘ wise heard, of the *Christian* Religion. But tho’ they were in-
‘ quisitive in some Points, yet they never seem’d dispos’d to
‘ contradict what I said.

‘ I have (after I had in several Discourses told them what I
‘ thought previously necessary) given them a brief Account of
‘ the

' the Original of Things ; the State of Mankind at the first ;
 ' the Fall and unhappy Consequences of it ; the most remark-
 ' able Dispensations of divine Providence recorded in the old
 ' Testament ; God's chusing a peculiar People to himself ; his
 ' most remarkable Dealings with them till his final Rejection of
 ' them ; a short History of our Saviours Birth, Life, Actions,
 ' and Death ; an Account of his Doctrines, and Precepts : In
 ' every Discourse making such practical Reflections, as I tho't
 ' convenient for them. They were generally all present that
 ' liv'd thereabout, and gave very good Attention.

' After they had finish'd the School-House (which was in
 ' the Beginning of *November*) they mov'd to that Place with
 ' their Families, where they now live. The Scholars in the
 ' School make very good Proficiency. I suppose the Gen-
 ' tlemen *Commissioners* are before now inform'd of Mr. *Wood-*
 ' *bridge's* Character, and the Reason of putting him into the
 ' School, &c. The Children began to be fond of him before I
 ' came away. There is a fair Prospect of considerable Things
 ' being done among them. I found Nothing on the Part of
 ' the *Indians* but what was encouraging, except their Inclina-
 ' tion to strong Drink. But from other People there are many
 ' Discouragements. They are a loose vicious People they live
 ' among, and there are some so prodigiously wicked as to en-
 ' deavour all they can to discourage them ; especially the *Dutch*
 ' Traders, whose *Gain is all their Godliness* ; and this poor Peo-
 ' ple's Ignorance and Vice is their Gain : They trade with them
 ' very much in *Rum*, which is the Destruction of every Thing
 ' that's good among them. To discourage them they tell them,
 ' that our Religion is not a good one, and that we design only
 ' to make Slaves of them. They take Advantage from the
 ' Law of your *Province*, against selling strong Liquor to them,
 ' to prejudice them against the *English*. The Traders them-
 ' selves evade the Force of the Law, by leaving their *Rum* just
 ' without the Borders of the *Province*, from whence the *Indians*
 ' fetch it themselves. The Week before I came away they had
 ' a drunken Frolick, which lasted three or four Days. *Kunkapot*
 ' always keeps clear of such Frolicks, and *Umpachenee* had so
 ' much the Command of himself as to refrain at that Time.—
 ' God only knows what may and will be effected ; but I am

‘ much afraid that the *Dutch* will discourage many of them :
 ‘ for they have great Influence over the *Indians*. As for the
 ‘ old ones, who are much addicted to drinking, nothing but the
 ‘ extraordinary Power, that attended *Christianity* in its first Pro-
 ‘ pagation, will be sufficient to reform them. The Young I
 ‘ have great Hopes of, if God is pleas’d to bless suitable En-
 ‘ deavours with them.

‘ I hop’d they (the *Indians*) would have had a general Meet-
 ‘ ing of the *Tribe*, while I was with them ; but their Business
 ‘ (Hunting) made them defer it till since I came away ; and I
 ‘ suppose ’tis to be about this Time. What will be concluded
 ‘ in that Meeting will either add Life to our Design, or almost
 ‘ entirely quash it.

‘ I am sensible I have drawn out this Letter to a very great
 ‘ Length, but if I am tedious, I will not be more so by apolo-
 ‘ gizing for it, but only beg Leave to subscribe myself,

Your, and the Rest of the Commissioners

most obedient humble Servant,

JOHN SERGEANT.

On the 19th of *December*, Mr. SERGEANT wrote to the *Indians*, directing his Letter to the *Captain*, *Lieutenant*, and the Rest. And that the Reader may see what Pains he took, to accommodate himself to their infant State of Knowledge, I will transcribe some Passages out of it.

‘ *My good Friends and Brethren,*

‘ —You are always in my Heart, and I cease not every
 ‘ Day to pray to God for you. — I hope that you are con-
 ‘ vinc’d that Men ought to do good, and that God will reward
 ‘ them that do so, and that God will punish them that live
 ‘ wickedly. — *That Book* teaches us that there is one great
 ‘ God above all, who is most powerful, wise, just, and good.
 ‘ The *Bible* also teaches us, that there is one *Lord Jesus Christ*,
 ‘ the *Son of God*, born into the World of a Virgin Mother, and
 ‘ died to save Sinners. For we are all Sinners, and deserve to be
 ‘ punish’d ; but Christ took upon himself the Punishment due
 ‘ to us. — I know you have many Temptations to draw back.
 ‘ They cannot be your Friends that try to discourage you.
 ‘ They only endeavour to keep you in Ignorance, that they
 ‘ may

‘ may be under better Advantage to cheat you. Knowledge
 ‘ is certainly good. It is to the Mind what Light is to the
 ‘ Eye. You would think them your greatest Enemies that
 ‘ should endeavour to put out your Eyes; especially if you
 ‘ were travelling a difficult Road. This World is like a thick
 ‘ and intangled Wilderneck; and why should not you, as well
 ‘ as other People, enjoy the Benefit of the Light:— Truth is
 ‘ more precious than the Light of the Sun. Don’t suffer your
 ‘ Enemies to impose upon you.’——

*I am your hearty Friend, and most willing
 to serve you in all Things,*

JOHN SERGEANT.

This Letter was very acceptable to the *Indians*; and the more so, because it came to them a little before a general Meeting of the *River-Indians*, at *Housatunnuk*, at which they were to consider, whether it was best that the *Indians* there should go on to receive Instruction or not?

It is a Custom among the *Indians*, not to proceed in any Affair of Importance, till they have the Consent of the *several Clans*, belonging to their *Nation*; and the *Indians*, at *Housatunnuk*, having proceeded so far, without the general Consent of their *Brethren*, were much concern’d lest they should be frown’d upon at the approaching Meeting; and the more so, because they had heard, that the *Indians* of *Hudson’s River* highly resented their receiving a *Minister* and *School-Master*, before they had gain’d the Approbation of the Rest of their *Tribe*; yea, there was a Report, that a Design was on Foot to poison the *Captain* and *Lieutenant*, on that Account; as also, because they had receiv’d *Commissions* from his Excellency Governor *Belcher*. Whether there was any just Ground for these Reports, or whether they were set on Foot by the *Dutch Traders* to discourage the *Indians*, at *Housatunnuk*, I am not able to say. But however that was, the *Indians* were so affected with these flying Stories, that they sent, desiring some of the Ministers of the *County* would come to them, and be present at their *general Meeting*.

Accordingly, *January 15th 1734.5*, the Rev. Mr. *Stephen Williams* of *Springfield*, and I, accompany’d by *John Ashley*, Esq; of *Westfield*, went to *Housatunnuk*. The *Indians*, who were expected from *Hudson’s River*, came not till Saturday, which was the 19th of the Month.

On the Sabbath Mr. *Williams*, being desir'd by the *Captain* and *Lieutenant*, preach'd to the *Indians* by an Interpreter, in Number about 150, or 200, great and small. I was with the *English* at *Sheffield*, who were then destitute of a Minister.

To give the Particulars of our Proceedings with those *Indians*, (a Journal of which the Rev. Mr. *Williams* kept, and is now before me) would be too prolix. I chuse therefore, for Brevity's Sake, to give the Reader a concise Account of them, from a Letter which Mr. *Williams* wrote to a Gentleman in *Boston*, which was printed in Mr. *Appleton's* Preface to his *Sermon* preach'd at Mr. SERGEANT's Ordination, and is as follows. "We had
 ' diverse Conferences with the *Indians*, and read to them a Letter from the honourable JOHN STODDARD, Esq; and endeavour'd to answer their Objections, &c. and so far satisfy'd
 ' those that came from other Places, that they thanked us for the Pains we had taken; and desir'd Mr. *Woodbridge* might
 ' continue among them (at *Housatunnuk*) and that Mr. SERGEANT would return to them; and said they would give an
 ' Account to their several *Towns*, of what we had offer'd to them: And gave us Encouragement that they would as a
 ' Nation submit to Instruction."——

Mr. SERGEANT's Account of what follow'd upon this general Meeting of the *Indians*, I will give in his own Words.

"It happen'd as soon as this Meeting [Drinking and Frolicking always conclude such Meetings] was over, that several
 ' of our *Indians* were taken sick; and two Men, seiz'd with a violent Fever, died suddenly. This, with the Apprehension
 ' they had before of Mischief, design'd by some of the other *Indians* that came from the neighbouring Government, put
 ' them into a great Fright; and made them suspect that those Persons were poison'd. Tho', I believe, the Suspicion was
 ' groundless. For it is so far from being strange to me, that
 ' some are sick after such a Frolick, that I rather wonder they
 ' don't half die. For their *Dancing* is a most laborious Exercise. They dance round a hot Fire, till they are almost ready to faint, and are wet with Sweat; and then run out, and
 ' stripping themselves naked, expose their Bodies to the cold Air, and, if there be Snow upon the Ground, roll in it till they
 ' are cold, and then return to their Dancing again, and when
 ' they

‘ they are hot, and tir’d, cool themselves in the same Manner,
‘ and, it may be, repeat this four or five Times in a Night :
‘ concluding the Frolick with excessive Drinking. And when
‘ they are drunk, often fall a Sleep in the open Air, perhaps
‘ buried in Snow.

‘ This general Meeting happen’d in a very cold Season, and
‘ when there was a very deep Snow upon the Ground. And I
‘ could never learn, that there was any certain Symptom of
‘ Poison. However, the *Indians* were persuaded they were poi-
‘ son’d, and concluded to apply to some *invisible Power* for the
‘ Discovery of the Murderers. I shall give an Account of this
‘ Matter, as it was related by Mr. *Woodbridge*, in a Letter to
‘ Mr. *Williams* in the following Words, *viz.*

‘ On the 21st of *February* 1734, 5, in the Afternoon, Capt.
‘ *Kunkapot* inform’d me, that he was going down to the *Lieu-*
‘ *tenant’s* Wigwam, to find out who poison’d those two Men
‘ that lately died there. I tho’t of nothing further than that
‘ they were going to make a proper Search into the Matter ;
‘ and therefore said nothing to dissuade him. About Eight of
‘ the Clock in the Evening, *Ebenezer* came to me, and told me,
‘ they were going to *Pawwaw* (as we call it) that they might
‘ discover the Murderers that Way ; for they expected that those
‘ who did the Fact would appear to their *Priests*. I immedi-
‘ ately rode down to them, found upwards of 40 *Indians* at the
‘ *Lieutenant’s* Wigwam, † which was swept clean, good
‘ Fires made up, and the *Indians* seated on each Side of the
‘ Fires, from End to End of the *Wigwam*, except a Space of
‘ about five or six Feet, which was left at one End of the *Wig-*
‘ *wam*, for the *Priests*, or *Pawwaws*. Every *Indian* had two
‘ Sticks about a Foot and a half long, one of them split at the
‘ End, which they held under their Legs as they sat. When I
‘ went in they were all prepar’d for the Exercise ; but had not
‘ begun. I asked them, if they were willing I should be present
‘ to see their Devotion ? And, before they gave me an Answer,
‘ the oldest *Priest* lift up his Eyes towards Heaven, and spake
‘ very earnestly ; after which they told me I might be there.

‘ They

† This *Wigwam* of the *Lieutenant’s*, if I mistake not, is about 50 or 60 Feet
in Length.

‘ They began with rapping their Sticks, and singing ; their
 ‘ eldest *Priest* sitting, and talking, and acting a different Part
 ‘ from the Rest. *This continu’d about an Hour.* Then the
 ‘ *Priest* rose up, and threw off all his Cloaths, except the Flap
 ‘ that cover’d his Nakedness : And then, naked, pass’d from
 ‘ one End of the *Wigwam* to the other, with his Eyes fast shut,
 ‘ seeming to be in the utmost Agony ; used all the frightful
 ‘ Motions and distorted Gestures imaginable. *This continu’d*
 ‘ *about another Hour.* Then the first *Priest*, being beat out, re-
 ‘ tir’d, and a second rose, and acted the same Part ; so a third,
 ‘ and a fourth. *This continu’d all Night*, without any Inter-
 ‘ mission, except some short Intervals, in which they smoak’d
 ‘ a Pipe ; and some Times, for a short Space, they all got up
 ‘ and danc’d.

‘ After I had seen these Things, (which it is impossible to
 ‘ describe) I took an Opportunity to inform them, how improper
 ‘ such a Method of Worship was ; how sinful & displeasing to the
 ‘ great God. Upon which they told me, they knew no Harm
 ‘ in it ; they made their Application to the great God, and to
 ‘ no other. I inform’d them, that God was not to be worship’d
 ‘ in such a Manner. And when I had instructed them as well
 ‘ as I could, they resolv’d never to do so any more : And those
 ‘ of them who had been best taught were much troubled, that
 ‘ they had taken so wrong a Step.” Thus far Mr. *Woodbridge*.

Mr. SERGEANT goes on and observes, that the *Indians* us’d to
 to have an high Opinion of these *Pawwaws*, (whose Character
 answers pretty well to the vulgar Notions of *Wizards* and *Con-
 jurers*) and tell Stories of the great Feats which they can do.
 However, they confess they have no Power over *Christians*. And
 concludes with these Words. ‘ There may be something, for
 ‘ ought I know, in what they say : But I am apt to think, they
 ‘ are very much impos’d upon by such kind of Pretenders, as
 ‘ the Rest of the ignorant Part of the World is.’

In the Beginning of *February*, *Ebenezer* visited Mr. SERGEANT
 at *New-Haven*, by whom he wrote another Letter to the *Indians*.
 Some Passages of which are as follows,

To

To all my good Friends the *River-Indians* at *Housatunnuk*,
Health, &c.

‘ I am very glad to hear that you are all well, and that all
‘ Things go well with you. My Heart is with you, tho’ I am
‘ so far distant from you : But the greatest Pleasure of all is,
‘ that you have it yet in your Hearts to become *Christians*.——
‘ When I had heard, that you concluded in your late general
‘ Meeting to embrace *Christianity*, it was more pleasing to me
‘ than cold Water to a thirsty Man in the Heat of Summer, or
‘ a plentiful Meal to one almost starv’d with Hunger, or good
‘ Success to one who has hunted a great While in vain.

‘ I hope you will be a wise and knowing People, and that you
‘ will learn to know the *true God*, the Maker of all Things, and
‘ the Governor of them ; and to know *Jesus Christ* the Son of
‘ God, and Saviour of Men.—— It cannot be long before both
‘ you and I must die, and give an Account of ourselves to the
‘ great God, who is high above all.—— Oh ! how shall we
‘ blame ourselves for ever, if we neglect our present Opportu-
‘ nity of preparing ourselves for Death ! But on the contrary,
‘ how glad shall we be, even to die, that we may go to *God*, and
‘ to *Jesus Christ* who died for us, if we are careful now to please
‘ God, and to prepare ourselves for Heaven ! O that I could
‘ make you sensible of the Importance of these Things ! I hope
‘ to see you again, and to instruct you more fully in these Things :
‘ But in the mean Time, I pray you, for your Soul’s Sake, to
‘ embrace the *Christian* Religion, and make use of the Advantages
‘ God gives you to learn the Truth, and to obey it. I pray the
‘ great God to bless you in this World, with all good Things ;
‘ and, in the World to come, to bestow on you eternal Life.
‘ This is the hearty Prayer of your assur’d Friend.’

New-Haven,

JOHN SERGEANT.

February 4th. 1734, 5.

About the Middle of *February* is the Time, when the *Indians*
of *Housatunnuk* leave their Habitation, and go, with their Fami-
lies into the Woods, to make their Year’s Stock of *Sugar* ; and
the Season for this Business lasts till the End of *March*, and some
Times to the Middle of *April*.

Therefore,

Therefore, when the *Indians* went into the Woods, and took their Children with them, Mr. *Woodbridge*, their Shool-Master, made a Visit to his Friends at *Springfield*. By him the *Indians* wrote a Letter to some of the Ministers of the *County*; informing them, that tho' their Business now call'd them, with their Families, abroad; yet, in a little Time, they should return again with their Families, to their Habitations, and receive further Instruction; and desir'd, that their Remove might not be interpreted, as tho' they were disaffected to the *Christian* Religion; and express'd their Resolution to proceed in it, and to use their further Endeavours to increase in *Christian* Knowledge, when they should return from their Business of making Sugar. *

To

* The *Indians* make their Sugar of the Sap of *Maple Trees*. They extract the Sap by cutting the Tree on one Side, in such a Form as that the Sap will naturally gather into a small Channel at the Bottom of the Hole cut; where they fix into the Tree a small Chip, of 6 or 8 Inches long, which carries the Sap off from the Tree, into a Vessel set to receive it. Thus they tap a Number of Trees; and, when the Vessels are full, they gather the Sap, and boil it to such a Degree of Consistence, as to make Sugar. After it is boil'd, they take it off the Fire, and stir it till it is cold, which is their Way of graining it. The Sugar is very good, of a very agreeable Taste, and esteem'd the most wholesome of any. It might doubtless be made in great Plenty; and, I cannot but think, to the great Profit of the Undertakers. If some Man would build him a Sugar-House, and provide a set of Boilers, and other Utensils as they have in the *West-Indies*, I am persuaded he would find his Account in it, beyond what those in the *West-Indies* can do. For the Gentleman, who hath a Plantation in the *West-Indies*, is at great Expence in preparing his Ground; planting his Cane, and cultivating it for more than a Year, before it is fit for Use: in cutting, trimming, and toping it; for Mills to grind it; and not till all this be done is the Sap of the Cane ready for boiling. All this Charge might be subtracted from the Gentleman's Account, who uses *Maple Trees* instead of Cane, except the Expence of taping the Trees, and gathering the Sap, which is as nothing compar'd with the other.

It is true indeed, that the Sap of *Maple Trees* is not so rich as that of the Sugar Cane; but I suppose the Disproportion is not by far so great as that of the Expence. For, I have been inform'd that two Men, under the Disadvantage of boiling it in two Kettles, and in the open Air, have, in a good Season, made a Barrel in a Week. What then would a Number of Hands do, with a Set of *West-India* Boilers, Coolers, and other Advantages of Dispatch, which they are furnish'd with? Trees fit for this Business are very plenty, in the vast uncultivated Wilderness between *Connecticut* and *Hudson's* Rivers, as also in all the Northern Borders of this Province. And, could the one Half of them be us'd, I suppose they would more than furnish all the *British* Colonies upon the Continent with Sugar.

The

To this *Letter* the *Ministers* wrote an Answer, *April 10. 1735.* expressing the Satisfaction they took in the good Disposition of the *Indians*, and their Resolution express'd in the Letter they had receiv'd from them, and their Willingness to contribute to their Advantage, as far as was in their Power.

In the Beginning of *May*, several of the *Indians* went to *New-Haven*, and waited upon Mr. SERGEANT to *Housatunnuk*. The Account of which I chuse to give in his own Words.

' *May* the 6th. Came Capt. *Kunkapot*, Lieut. *Umpachenee*, his Brother *Jobtobkubkoonaut*, and *Ebenezer*, to *New-Haven*, to wait upon me up, and to carry the Boys back, who had been with me all Winter. The Lads had learnt to read and write *English* very well, for the Time. *Jobtobkubkoonaut* had been a very vicious Fellow, and a very bitter Enemy to the *Gospel*; but a little before this he came strangely about, and was much in Favour of the *Christian* Religion; undertook to learn to read, and made extraordinary Proficiency in it. —

' I entertain'd these Men with as much Respect, and Kindness, as I could; shew'd them our Library, and the Rarities of the *College*; with which they seem'd to be well pleas'd; and behav'd themselves, while they were there, well, and with much Decency.

May the 8th. Mr. SERGEANT left *New-Haven* (those Men accompanying him) and got to *Housatunnuk* on the 10th, at Night.

E

Lord's-

The *Molasses* that is made of this Sap is exceeding good, and considerably resembles *Honey*. Three, or, at most, four Barrels of this Sap reduc'd to one, by boiling, will ferment, and makes a very pleasant Drink, which is sufficiently *spirituous*; and, I suppose, by being distill'd, would make excellent *Rum*; tho' the Experiment has not, that I know of, been yet made.

The Trees, after they have been us'd 3 or 4 Years successively, must then rest as many Years; and after they are recruited serve again, as well, or better than ever. The second and third Years they are better than the first, because then the Sap is richer than at first, tho' not quite so plenteous.

The Season for this Business is from the Beginning of *February* to the End of *March*. A Time when People are as much at Leisure as ever.

Would it not therefore be prudent, for those who have a sufficient Number of these Trees, on their new Farms, to spare them, and use them from Year to Year, to supply themselves with those Commodities?

‘ *Lord’s-Day, May* the 11th. I preach’d to an Auditory of
 ‘ about 20 in Number, who gave great Attention, and some of
 ‘ them were very much affected with what I said. The Lieute-
 ‘ nant’s *Wife* wept almost all the Time. And others of them
 ‘ frequently shed Tears; especially the *Captain* was often very
 ‘ much affected.

‘ The *Indians* now seem’d to be in a very good Temper, and,
 ‘ as I was told, had the greatest Opinion of, and Love for me.
 ‘ —Now the *Indians* were parted again from the School-House;
 ‘ and liv’d some of them at *Wnabktukook*, and some at *Skatekook*;
 ‘ for at those Places they planted their Corn and Beans, which
 ‘ is all the Husbandry they carry on. For the Rest of their
 ‘ Living they depend upon *Hunting*.

During Mr. SERGEANT’s short Tarry with the *Indians*, (which
 was but 16 Days) he and Mr. *Woodbridge* both kept School;
 one at one Place, and the other at the other, each taking his
 Turn a Week at a Place. The Week Mr. SERGEANT kept at
Wnabktukook, he liv’d at *Kunkapoi*’s House, and was very well
 entertain’d.

May 26th. Mr. SERGEANT return’d again to his Business at
New-Haven, from whence he wrote the following Letter to the
 Rev. Dr. *Colman*, one of the Commissioners at *Boston*.

New-Haven, June 3. A.D. 1735.

Reverend Sir,

‘ Though I am not so happy as to have much personal Ac-
 ‘ quaintance with you, yet your known Character in general,
 ‘ and especially your Relation to the Affair I have been engag’d
 ‘ in, has made me hope, I shall have your Pardon for the
 ‘ Trouble I now give you.

‘ Tis but lately I return’d from *Housatunnuk*, and I doubt
 ‘ not, but you will rejoice to be inform’d of the happy Success,
 ‘ God has been pleas’d to bless the Endeavours with, that have
 ‘ been us’d to convert the *Heathen* there to the *Christian* Faith.
 ‘ The Design has hitherto succeeded beyond Expectation. They
 ‘ are, I think, now resolv’d to be *Christians*, and are earnestly
 ‘ desirous to be taught. The Fondness they shew for me is
 ‘ surprizing; and considering how much a Stranger I am to
 ‘ them, their own barbarous Education, and how little I have
 ‘ done

done to win them, there appears something more than humane in it. And I think they are now in a better Disposition than I left them in last Fall.

I am very willing (if the Gentlemen *Commissioners* please) to devote my Life to the Service of their Souls. And if God shall give Success in it, it will be the greatest Satisfaction to me. — There is now, and I hope will be, Work enough for two; I hope therefore Mr. *Woodbridge* will be maintain'd there with me.

I am sensible, that *one Hundred Pounds* will but just pay the necessary Charges of living; for the Necessaries of Life are, and must be, dear in this remote Part of the Country. But I make myself easy in the Matter, assuring myself, that (if there be any Money) the Gentlemen entrusted with the Affair will do what is reasonable. Money alone is no Temptation to me, at all, to devote myself to such a Life; yet I think it but reasonable to expect to be supported, so as to have no other Care, than the Business I shall go upon.

Some of the *Indians* (I perceive) have a Mind to be baptiz'd. *Kunkapot*, especially, who appears to me well qualify'd for it. I have therefore tho't it would be convenient, I should be ordain'd speedily; at least, as soon as I am dismiss'd from the Concerns of the *College*. I would gladly be inform'd whether it will be expected I shou'd come to *Boston* for that Purpose. To be ordain'd here will be more convenient for me, and less Expensive.

The Lads, I brought down, liv'd here with me last Winter, upon my Credit. The Charge has amounted to something considerable, too much for me, under my present Circumstances, to bear alone; tho', were I able, I should gladly bestow my Money that Way. —

If you will please to return a Line in Answer to these, I shall esteem it a great Honour and Favour done to

Reverend Sir,

Your most humble and obedient Servant,

JOHN SERGEANT.

Mr. SERGEANT's self-denying, generous, and pious Behaviour, discover'd in devoting himself to the Service of the Souls of the poor *Heathen*, as above, rais'd him very high in the Esteem

of many. Nor do I think that the Rev. Dr. Colman exceeded due Bounds, when he express'd it in the following Letter, and encouraged and strengthen'd Mr. SERGEANT in his laudable Undertaking.

Boston, June 18th 1735.

Reverend and dear Sir,

‘ Your Letter of the 3d Instant, is very welcome & obliging to me.

‘ I shall think myself happy and honoured in your Acquaintance.— Our Esteem of Mr. SERGEANT is not to be express'd, who can chearfully deny himself for the Service of *Christ*, and the Souls that may look mean among Men, but are precious in the Sight of *God*, and therefore in *your's*. As God has wonderfully spirited you, so he owns, and, I trust, will own you more and more. I shall esteem it our Duty here to do all we can to assist you.— You are high in the Heart of Governor *Belcher*, and all the *Commissioners*. I have read your Letter to him, but our publick Affairs will not allow us a Meeting presently. I cannot therefore answer to the main Points of your Letter now. But as to that of your asking *Ordination*, I judge, with his Excellency, that it will be fit you should speedily ask, and receive it, and have it where you are. It will be upon all Accounts most proper and convenient. And may you have a more abundant Entrance given you, among the *Heathen*, when you return to them.

‘ I have taken Leave, this Morning, to insert in a Letter to a Gentleman in *London*, a Copy of your's to me. The Gentleman, three Years ago, press'd me to receive from his Hand a Security of *Twenty Pounds Sterling*, per Annum, for ever, for a fourth *Missionary* to the *Indians* on our Borders. But as I could not see that the other three were like to benefit the *Papisted Indians*, I refus'd him; giving him my Reasons.— But I have now shewn him an open and effectual Door at *Hou-satunnuk*, and said all I can to fix him, and his noble Charity, on the Mission thither.— If the Gentleman (who will not yet let me name him) come into my Proposal, it will please me much, and make our Way easier. But, if this fail, I trust we shall be able to support the good Work of God, begun by you. I would strengthen your Heart, and Hand, and shall be
‘ for

‘ for doing my utmost, and so will the Governor, and all the
 ‘ Gentlemen here, I am confident.—God give you many
 ‘ Seals of your Ministry, and make you a spiritual Father to a
 ‘ whole *Tribe* of Souls; and may a *Nation be born in a Day*—
 ‘ Accept of the sincere and fervent Love of,

*Sir, your Brother and Servant,
 Benjamin Colman.*

July, the 1st 1735. Mr. SERGEANT (having dismiss’d his Class at *College*) left *New-Haven*, intending to spend the Rest of the Summer, and indeed of his Life, with the *Indians* at *Housatunnuk*, where he arrived on the 5th, and the next Sabbath preach’d to the *English*, there being no Interpreter present. And he, with Mr. *Woodbridge*, went on to keep the School, as before; one above, the other below, changing Place every Week.

‘ *Lord’s-Day*, *July* 13th. Preach’d to the *Indians*, few in
 ‘ Number :—No Man present except *Kunkapot*, who was very
 ‘ much affected, weeping almost all the Time. The Men were
 ‘ gone into *New-York* Government, to reap for the *Dutch* People there.’

The *Indians* reaping for the *Dutch* does not turn to their Advantage, (tho’ it might, if they had Prudence to save their Wages) but proves a Snare to them. For (as Mr. SERGEANT observes in his Journal) when the Harvest is over, the *Indians* at *Hudson’s-River* drink up all their Wages. But he had the Pleasure to hear that *Wnampee*, one of his Hearers, on this Occasion, overcame the Temptation, and told the *Indians*, at *Hudson’s-River*, plainly, that he design’d to go to Heaven, and therefore must leave off such Wickedness. But some of them, to his great Grief, did not come off so well. Neither is it to be wondered at, that Men, who for a long Course of Years, have addicted themselves to Excess, should be overcome, when such Temptations are laid before them by their Brethren, and urg’d on by others for the Sake of Gain.

The Pains some of the *Housatunnuk Indians* have taken to cure themselves of this ill Habit, has been very great. And some Instances there have been of Persons among them, who, when strong Drink has been offer’d them, have refus’d to taste of it, giving this as a Reason, viz. that if they once taste it, they are in the utmost Danger of exceeding the Bounds of Temperance.

August

August the 13th. Mr. SERGEANT receiv'd a Letter from the honourable *Adam Winkrop, Esq;* informing him, that at a Meeting of the *Commissioners* it was propos'd, and agreed to, that he should be *ordain'd* at *Deerfield*, when his Excellency Governor *Belcher* should come thither, upon a Treaty with the *Indians* of several *Tribes*, who were to meet him at that Place. The *Indians* of *Housatunnuk*, being sent for by the Governor, set out for *Deerfield*, about the 18th of *August*. But Mr. SERGEANT was then in Doubt whether he should be able to go; as he was taken a few Days before with the intermitting Fever, the common Distemper of all new Comers to *Housatunnuk*. But on the 26th of the Month, he was so far recover'd of his Illness, that he set out for *Deerfield*, and was there *ordained* on the Sabbath following.

The Account I find of Mr. SERGEANT's Ordination, in his own Journal, is only this.

Lord's-Day, August 31st 1735. I was *ordain'd* at *Deerfield*. I shall therefore give the Reader an Account of that Solemnity, as I find it in the Preface of the Rev. Mr. *Appleton's* Sermon, preach'd on that Occasion, and in what is annex'd at the End of said Sermon.——

‘——And as it was thought highly proper, according to Mr. SERGEANT's Proposal, that he should be *ordained*, so his Excellency the Governor, who is at the Head of the *Commissioners*, was pleas'd so to order the Matter, as to have a very favourable Opportunity for it; for his Excellency, having propos'd a Treaty with some of the *Indian Tribes*, at *Deerfield*, gave Orders to the *Indians*, at *Housatunnuk*, to meet him there. Accordingly, the Governor, attended with a large Committee of His Majesty's Council, and House of Representatives, and many other Gentlemen, was at *Deerfield* on *August 25th*. And that Week being taken up in the Treaty with the *Indians*, in ratifying the Peace and Friendship between us and them, and in giving and receiving the usual Pledges of it; and Mr. SERGEANT not coming to Town, till Friday Evening, it was judg'd proper to have the Ordination on the *Lord's-Day*, which was accordingly carried on, in the Forenoon of said Day, by the Rev. Mr. *Williams* of *Hatfield*, and other Ministers then present, at the Desire, and in the Presence of His Excellency and the honourable Gentlemen of the General Court, and those that attended

‘ attended him thither, together with the Assembly of *Christians* usually meeting in that Place, and many of the *Indians*, who were grave Spectators of the Solemnity, and the *Housatunnuk Indians*, who sat by themselves, and attended throughout the whole Service with great Seriousness; and were much pleas’d to see one they had such a Love for, so solemnly separated to the Service of their Souls.’

As an Introduction to the Ordination, the Rev. Mr. *William Williams* of *Hatfield* made a Speech to His Excellency the Governor, in which he took Notice of God’s inclining the Hearts of some generous Persons in *Great-Britain*, by their charitable Donations, to seek the Salvation of the benighted *Heathen*; and of it’s being submitted to the Direction of an honourable Corporation there; and that by them a Number of Honourable and Reverend Commissioners (of which His Excellency is at the Head) were here appointed for the same End; and of their having found a suitable Person for the Instruction of the *Indians*, of which those at *Housatunnuk* were desirous: And humbly ask’d, if it were His Excellency’s Pleasure, that the Pastors then conven’d should proceed to set him a-part for that Work.

To which His Excellency manifested his Approbation.

Then he observ’d to Mr. SERGEANT, that he now understood His Excellency, in the Name of the Commissioners, desir’d him to take upon him the Ministry, and Service of a Missionary to the *Housatunnuk-Indians*; and ask’d him, if he were willing to devote himself to that Work?

To which Mr. SERGEANT gave his Consent.

The Ordination then was proceeded in. And after the Fellowship of Elders was given, the Rev. Mr. *Stephen Williams* of *Springfield*, by an Interpreter, ask’d the *Indians*, if they were willing to receive Mr. SERGEANT, thus solemnly set a-part to the Work, as their Teacher?

To which they manifested their Willingness by rising up.

After the short Account Mr. SERGEANT gave of his Ordination, as above, he in his Journal adds.

‘ The Affair of the Treaty being made publick. I need say nothing of it. Only I would take Notice, that His Excellency’s Treatment of our *Indians* was exceeding grateful to them, and they have conceiv’d the highest Opinion of the Governor.’

Here

Here Mr. SERGEANT takes Occasion (from a Quarrel that arose between an *Indian* & his *Wife*, by which they were upon the very Point of parting, (tho' afterwards the Difference was accommodated, and they liv'd very happily together) to give some Account of the ill Custom among the *Indians* of parting after they are married.

' The parting of Man and Wife (saith he) is a very common Thing among them. Indeed it us'd rarely to happen, that a married Couple live together till they are old. And as they use but little Ceremony in the Business of Marriage, so they make a less Thing of parting.

' In such a Case, 'tis their Law, that the Children and all the Household Stuff belong to the *Woman*; and indeed every Thing else but the *Gun*, for that is the Man's Livelihood.——The Man, according to their Custom, has no Right to the Children, any more than any other Person whatever.

Then he goes on,

' After the *Treaty* was over, I went to *New-Haven*, and after I had paid a Visit to my Friends, in *New-Jersey*, (his native Place) I return'd again to *Housatunnuk*, and brought back the *Captain's* Son from *New-Haven* (for he had been there all Summer) who had, by this Time learnt to speak and read *English* very well.——When I return'd, Mr. *Woodbridge* was not here, for being taken sick about the Time I was, when he had a little recover'd, he went down to *Springfield*, for the Confirmation of his Health; but was detain'd there by Sicknes, till some Time in *November*. In the mean Time, I kept the School.——

' *Lord's-Day, October 26th.* I preach'd as usual. The *Indians* shew'd great Satisfaction to see me, their Minister, again. I propos'd *Baptism* to the *Captain* and his Family; who shew'd himself very desirous of it. I went up to his House, in the Week-Time, to discourse with him, and prepare him for it. He is a very modest, but intelligent Man, of great Integrity, and of a blameless Conversation; and, from the very first of my reaching there, seem'd to have a serious and religious Turn of Mind.

His

‘ His *Wife* also is a very sober good Sort of a Woman. He
 ‘ and his *Wife* gave great Attention to what I said. Accord-
 ‘ ingly, *Lord’s-Day, November 2d.* I baptiz’d *Kunkapot* by the
 ‘ Name of *John*, his *Wife Mary*, and eldest Daughter. The Rest
 ‘ of the Children were not present, by Reason of the Badness of
 ‘ the Weather. The Candidates shew’d a serious Sense of what
 ‘ they were about. It was done in the Presence of a considera-
 ‘ ble Number, both of *Christians*, and *Heathen*.

‘ *November 7th.* I married *Ebenezer & Sarah*, lawful Publish-
 ‘ ment having first been made ; for he, said he, being a *Christian*,
 ‘ chose to be married after the *English* Manner, which he prefer’d
 ‘ to their own.

‘ *November 9th.* I baptiz’d the Rest of the *Captain’s* Family,
 ‘ as also *Ebenezer’s* Son ; in all, five. And now the *Lieutenant*
 ‘ and his *Wife* propos’d themselves to *Baptism*, the next *Lord’s-*
 ‘ *Day.* I desir’d them to come in the Evening to my Lodgings ;
 ‘ and they came, with *Ebenezer*, their Interpreter.

‘ I discours’d very largely, and as particularly as I tho’t pro-
 ‘ per, upon all the more important and fundamental Points of
 ‘ Belief and Practice, in the *Christian* Religion. To which they
 ‘ seriously attended, and were apparently much affected. This
 ‘ Conversation the *Lieutenant* has often spoken of since, as what
 ‘ afforded him more Knowledge, than he had ever gain’d by
 ‘ all his former Instruction : and from this Time he seems to
 ‘ have had a new Heart given him.

‘ *Lord’s-Day, November 16th.* I baptiz’d the *Lieutenant* by the
 ‘ Name of *Aaron*, his *Wife Hannah*, and the Rest of his Family ;
 ‘ as also the *Lieutenant’s Wife’s Sister*, and *Ebenezer’s Wife* ; in
 ‘ all, eleven Persons.

‘ The *Lieutenant* is a clear-headed smart Man, of a deep Reach,
 ‘ and pleasant Humour ; and is one of the best Speakers we
 ‘ hear ; is free in Conversation, and talks excellently well. He
 ‘ has entirely left off Drinking to Excess, and declaims against
 ‘ it ; shews great Compassion towards the Rest of the *Indians*,
 ‘ and seems heartily to lament their miserable Condition ; wishes
 ‘ they were come to the Knowledge of the *Gospel* ; is himself
 ‘ thro’ly convinc’d of the Truth ; and his Knowledge does not
 ‘ puff him up. And tho’ he is reckon’d somewhat haughty,
 ‘ yet always shews himself modest and teachable enough.

' The *Indians*, in general, now seem'd more engaged in Religion than ever before. I was willing to improve their present Temper, and therefore tarried with them in the Evening, (for they had now again mov'd with their Families to the School-House, where they liv'd all Winter) and discours'd with them several Hours, till indeed I was afraid I should tire their Patience. However, when I told them, I was unwilling to be tedious to them, they answer'd, they were glad to hear, and should never be tir'd with hearing those Things. I endeavour'd to give them a short View of the whole Scheme of *Christianity*. They gave good Attention, and appear'd well pleas'd. [And this I practis'd for several Lord's-Day Evenings following.] And when I had done, *Wnampee* and his *Wife* propos'd themselves to *Baptism* the next Lord's-Day. — 23d. I baptiz'd *Wnampee*, his *Wife*, and *Family*; the Lieutenant's Brother *Tohtobkukboonaut* with some others; in all, eleven Souls. — Saturday of this Week came a *Susquabannah* Indian, who indeed is a remarkable Fellow; he continu'd with us about a Month; attended constantly upon Preaching, gave great Attention, and behav'd himself very well while he was here.

' Lord's-Day, November 30th. In the Evening, I stay'd at the School-House to discourse with the *Indians*. *Unnaqaunut*, the *Susquabannah* Indian, was present. I therefore shap'd my Discourse, in some Measure, for his Instruction; endeavouring to shew the Advantage, and Necessity of *Revelation*, and the peculiar Excellencies of the *Christian* Religion. This Stranger mightily approv'd of what I said. He was formerly very vicious, tho' a Man of good Sense, and spake a little *Dutch*. The *Indians* generally own the Difference between moral Good, and Evil, as also a future State of Rewards, and Punishments. And I suppose that he, being a Man of some Curiosity, and understanding a little *Dutch*, might have some better Notions of these Things than the *Indians* commonly have. And perhaps had some Knowledge of the peculiar Doctrines of the *Christian* Religion. He had certainly experienc'd something more than ordinary, whereby he had been chang'd from a very vicious, drunken Fellow, to a sober Man. He told me sundry strange Things, that had befallen him. He is certainly a very different Man from what he us'd to be. He is now

‘ a very temperate, rational, thinking Man, and has not only left off drinking to Excess, but drinks no strong Drink at all.”

‘ *Lord's-Day, December 7th.* I baptiz'd nine more Persons. About this Time the *Indians* agreed to have no Trading in *Rum*; which they remained by.

‘ *Lord's-Day 14th.* I baptiz'd *Nawnawnekenuk*, a principal Man, of a very good Temper and Sense, honest, faithful, and obliging.—

‘ *Lord's-Day 21st.* There being no *Interpreter*, I preach'd to the *Eaglish* only.

‘ About this Time, some of our *Indians* came to me, and desired my Opinion about a certain *Custom* they have and call *Keutikaw*, or a *Dance*. I ask'd them, if there were any Religion in it? They answer'd No; but that it was only a civil Custom of their Nation. However, if I disapprov'd of it, they would omit it. I told them, if there was nothing more in the Matter, I saw no Harm in it, and I should be glad of an Opportunity to see some of their People here: But was afraid they would fall to Drinking, and instead of doing Honour to the Religion they were now *Professors* of (which was their Duty) they would scandalise it before Strangers. They promised me there should be no Drinking; that they would carefully abstain from it themselves, and, when they sent to invite some of their Friends to the *Keutikaw*, should forbid their bringing any *Rum*. *They us'd always upon such Occasions to have Plenty of strong Drink, and always made a drunken Frolick of it, in the End.*

‘ *Lord's-Day, January 18th.* I preach'd at the *Lieutenant's* House, to an Auditory of 80 or 90, about one Half being Strangers. I preach'd a Discourse suitable for the Occasion, and afterwards sat and discoursed with them for a considerable Time. They heard with Attention, and I have Reason to think with Approbation; for I heard some of the elderly Persons express'd themselves much in Favour of the *Christian* Religion; wish'd our *Indians* might go on and prosper: and some said, they would come & live here. And two Families did stay, and are here now. *Unnagaunut* also left two Sons here in the School, both likely young Fellows; one, especially, is

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‘ extraordinary,

‘ extraordinary, and learns at a prodigious Rate. So that we
 ‘ had now ten Souls added to our Number. The Number of
 ‘ Scholars is upwards of 40, besides some elderly Persons, who
 ‘ have made Attempts to learn to read.

‘ The *Keutikaw* is a Dance which finishes the *Mourning for
 ‘ the Dead*, and is celebrated about twelve Months after the
 ‘ Decease, when the Guests invited make Presents to the Rela-
 ‘ tions of the Deceas’d, to make up their Loss, and to end their
 ‘ Mourning. The Manner of doing it is this. The Presents
 ‘ prepar’d are deliver’d to a Speaker, appointed for the Purpose ;
 ‘ who, laying them upon the Shoulders of some elderly Persons,
 ‘ makes a Speech, shewing the Design of their present Meeting,
 ‘ and of the Presents prepar’d. Then he takes them and distri-
 ‘ butes them to the *Mourners*, adding some Words of Consolation,
 ‘ and desiring them to forget their Sorrow, and accept of those
 ‘ Presents to make up their Loss. After this, they eat toge-
 ‘ ther, and make Merry.

‘ Our *Indians* kept to their Resolution about *Drinking*, much
 ‘ beyond my Expectation ; for they always us’d to get Drunk
 ‘ upon such Occasions ; but we had now but very little Drink-
 ‘ ing. The Behaviour of our *Indians* was much taken Notice
 ‘ of by the Strangers ; there being a very observable Reforma-
 ‘ tion in their Manners. The *Lieutenant* signaliz’d himself, not
 ‘ only by abstaining from Excess himself, but by exhorting others
 ‘ also to use with Moderation, what strong Drink they were
 ‘ allow’d. *Unnaqaunut* was also here, and was very serviceable
 ‘ in keeping good Order.

By what I have here transcrib’d, from Mr. SERGEANT’s Jour-
 nal, the Reader will be sensible, that the *Indians* had a great Re-
 spect for him, and were disposed to ask, and submit to, his Ad-
 vice in every Thing, their own ancient Customs not excepted ;
 that Mr. SERGEANT was very industrious and faithful in pro-
 moting their temporal and eternal Good ; and that the Blessing
 of God abundantly succeeded his Endeavours.

It was then but little more than a Year since those *Indians*
 were in the Depth of *Heathenish* Ignorance and Darkness, wholly
 unacquainted with the first Principles of *Christianity*, and *without
 God in the World*. But, in that short Space, many of them had
 gain’d such Degrees of Knowledge, in the Principles of Religion,
 that

that they were become in Mr. SERGEANT's Opinion, (who was a good Judge) fit Subjects of *Baptism*. And they, with their Children, to the Number of 40, were baptiz'd by him, in little more than two Months after his *Ordination*. The Number of their Inhabitants, and of their Scholars in the School, was also increas'd.

These Things greatly refresh'd Mr. SERGEANT's Spirits, and were no small Encouragement to him, in his difficult Work. They were also Matter of Admiration to others, and the Occasion of many Thanksgivings to God, whose Power and Grace were manifest, in turning those poor People from *Darkness to Light, and from the Power of Satan to God*.

And as many rejoic'd to see Mr. SERGEANT cheerfully devote himself to the Service of *Christ*, in this self-denying Work, and to hear of the glorious Success he was favour'd with in it; so they said many kind and endearing Things to him by their Letters. And the Reader will not, I trust, be displeas'd, if I transcribe some Passages out of them.

The Rev. Dr. Colman, in a Letter November 18. 1735. says,

Reverend and dear Sir,

' It is not easy to tell you, how much we have rejoic'd here,
' in your Ordination to the good and great Work into which
' you have entered.——May the Consolations of God refresh
' and enlarge your Soul from Time to Time, in all your Self-
' denials for the Sake of his Name, and of the dear Souls, for
' whom you are labouring. I have read with great Pleasure
' your first Discourse to those poor *Natives*, and have ventur'd
' a Copy of it to the Earl of *Egmont*, and the *Associates* of the
' late eminent Dr. *Bray* at *London*.——I have observ'd to his
' Lordship, that yours is a proper *Original*; and how justly
' adapted to the Genius and Capacity of the *Savages*!——May
' God make you a Father to them, to *beget them to Christ by the*
' *Gospel*.——I gave some Account to the excellent Dr. *Watts*,
' of *London*, of the strange Disposition of the *Housatunnuk* Tribe
' to receive the Gospel, and of the good Spirit on you, to leave
' the *College*, and go among them. He answers me, that he is
' always looking out to any Quarter of the World for such Ap-
' pearances. *May Jesus* (says he) *the Head of the Church and of*
' *Nations, attend your young Missionary with extraordinary Assist-*
ance,

ance, and Success. Methinks (added he) *I love him upon your Report, for his Courage and Zeal.*

Let your Heart, dear Sir, be encourag'd, and your Hands strengthen'd by the Love and Prayers of Men of God at such a Distance from you. They hear of you, and rejoice and bless you, of whom you neither hear nor think.

I have lately receiv'd a Letter, and a Gift, from the honourable Samuel Holden of London. I'll give you a Hint of both. In his Letter he says to me, *I bless God I have no Views in Life, but to honour God, by improving all my Circumstances to promote his Interest in the World, and the Good of my Fellow Creatures. Nor do I know any Circumstance here below to invite my Stay. I've liv'd long enough to see all Emptiness and Vanity, &c.*—

This most pious Man has remitted me a considerable Gift, Part of which I have already receiv'd. He desires me to dispose of it, in such a Manner as may be most for the Honour of God, in promoting the Knowledge & Practice of Religion, or in Relief of the necessitous Members of *Jesus Christ*. If Mr. SERGEANT, and Mr. Woodbridge, your Brother, and Companion, in the Kingdom and Patience of *Jesus Christ*, have Need of Five Pounds each, of this Donation, please to give your Order how I shall pay or remit it to you. I do (with great Pleasure & Thankfulness to God) make the Offer of it.—— Pray for Mr. Holden, and His, for Me also, and Mine.—— Mercy, Grace, and Peace be multiply'd to you, and to the Families you serve. May they be bless'd in him, the glorious Seed, in whom the Families of the Earth are blessed. Amen, &c.

His Excellency Governor Belcher, in a Letter of January 20, 1735, 6. expresses himself in a most kind and friendly Manner:—And towards the Close of his Letter, says to him; ‘Set before you the Example of the great Apostle of the Gentiles, for your Imitation, that you may approve yourself a chosen Vessel unto Christ, to bear his Name to those that are perishing for lack of Vision. And may you, Sir, be honour'd of God, by being made an Instrument of taking the Scales from their Eyes.——May you be wise to win their Souls, and be able to say to them, *In Christ Jesus have I begotten you thro' the Gospel.* For these Things will I bow my Knees, and lift up my Heart to him, *with whom is the Residue of the Spirit, &c.*”

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The Rev. Mr. *Appleton* of Cambridge also, in a Letter of February 25. uses these Expressions.

“As it was with great Pleasure, that I saw you so freely surrender up yourself to the Service of *Jesus Christ*, and of the Souls of the poor *Indians*; so I take this Opportunity to let you know, how much I rejoice to hear of the wonderful Success of your Labours among them.

“This is one of the best Tokens you can have, *that God is with you of a Truth*: For what can be a surer Mark of the promised Presence of *Christ*, than his spiriting you to preach, and opening their Hearts to receive? Therefore you must not complain of Solitude, when you hear *Christ* saying so plainly to you, *Lo I am with you*.——Give my hearty Respects to Mr. *Woodbridge*.——I heartily commend you both to the Grace of God, earnestly praying that the great Lord of the Harvest, who has sent you forth, would continue to strengthen your Hands, and encourage your Heart, by increasing the Fruit of your Labours; and that these poor, neglected, perishing People, may be your Joy for the present, and your Crown in the Day of *Christ's* Appearing, &c.

Mr. SERGEANT, by Reason of Hurry in Business, kept Copies of but very few of the Letters he wrote. I am not therefore able to insert his Answer, either to His Excellency, or to the Rev. Mr. *Appleton*: But, having obtain'd the Originals written to the Rev. Dr. *Colman*, shall gratify the Reader with Mr. SERGEANT's Answer to the foregoing Letter from the Doctor.

Reverend Sir,

“Your Favour of the 18th of November I receiv'd a few Days ago, which still adds to the Obligation to Gratitude I was laid under by your former, which was accompany'd with a very acceptable Present, for which I now return you my most hearty Thanks.

“I doubt not but God, in his infinite Mercy, hears the Prayers of good Men, daily put up to him, for Success in the Cause of *Christ*, in which I have the Honour to be engag'd.——Next to the Blessing of God on my Endeavours, the Prayers and good Wishes of Men of God, yeild me the greatest Satisfaction. In their Favour I seem to enjoy the Pleasure of Society, in the deepest Solitude.

‘ I wish I were worthy of the Love of so excellent a Man as Dr. *Watts*, whom all love and admire. And if I may be tho’t worthy, in any Measure, to deserve the good Opinion of my Fellow-Men, it is not a little owing to the Doctor’s ingenious Writings, which have the Force to charm the Mind to the Love of Virtue and Piety, and to infuse his own Spirit into his Readers.—My first Discourse to them (the *Indians*) I had no Thought of ever being read by any but myself, but had I attempted its Amendment, perhaps, I should have made it worse.

‘ God has been pleas’d to crown our Labours with surprizing, and unexpected Success. I have baptiz’d almost 40 Persons,* Infants and Adult. I hope the Adult have a pretty good Understanding of the main and fundamental Doctrines of the holy Religion, into which they have been baptiz’d. And I always endeavour’d to possess their Minds with the most serious Sense of what they were about, when they enter’d themselves the *Disciples of Christ*. Their whole Hearts seem’d to be engag’d in the Matter: And I have Reason to think, that the Imperfection of their Knowledge is made up by their Zeal and Integrity. Those who have been baptiz’d have behav’d very well, tho’ they have, several Times, been tempted to exceed the Rules of Temperance, by Offers of strong Drink, which us’d to be their beloved Destruction. They seem’d to be surpriz’d with the Change, they find in themselves; expressing the Difference between their former State, and the present, by Infancy and Manhood, dreaming and being awake, Darknes & Light, and the like Metaphors. I pray God, *the Day Star* that seems to be arisen in their Hearts, may shine more and more to the perfect Day.

‘ I thank you for your kind Offer of the Donation from that pious, and generous Gentleman you mention. I thank God, I do not want myself. But two *Indian* Lads live with me; and about *three Pounds* I design to spend upon these, or some others, that may assist me in learning the Language; which I cannot well afford, without the Assistance of Charity. If therefore you will be pleas’d to remit to me, by the Bearer, what you offer’d, I shall accept it with great Thankfulness: and

* He might have said quite, as appears by the following Account.

and I think it would be laid out very profitably in the Way I have mentioned. Pray for me, for our new Profelites, and for our whole Tribe. May the Blessing of the charitable Man descend upon you, and yours. Which is the hearty Prayer of, &c.

The Rev. Dr. *Colman* not only approv'd of the Method, in which Mr. *SERGEANT* propos'd to spend the Money offer'd him, but was so well pleas'd with it, that he doubled the Sum; as appears by a Passage in the Doctor's Answer of *February* 6th 1735,6.

Mr. *Matthew Noble* brings me to Day your welcome Letter, of *December* 26th. And has receiv'd Ten Pounds for yourself, and Five for Mr. *Woodbridge*. I have doubled the Sum to you, upon reading your Letter, for the assisting you the more in supporting the two *Indian* Boys.—

By a Passage in Mr. *SERGEANT*'s Journal, it seems as if even the *River-Indians* had not wholly escap'd being tamper'd with by the *Romish* Clergy.

January 26th.—The *Lieutenant* ask'd me what I thought of the Celibacy of the *Romish* Clergy, and of their severe Methods of doing Penance? I was a little surpriz'd to hear him ask such a Question; for I did not suppose our *Indians* knew any Thing of the Matter. However, I readily told him, that those Things were vain Inventions of Men; and unprofitable Services; that I did not judge any Man; but I was sure no Body was under Obligation to do them; that our Business was to mortify our Lusts and Passions, and to regulate our Lives by the reveal'd Will of God, and not to go beyond that.—

The *Indians* living in two Places, remote from each other, put them to the Trouble of removing from their proper Habitations in the Winter Season; and laid them under Disadvantages, as to attending upon the publick Worship, and the School, in the Summer. There was therefore, from the Beginning, a Design to accommodate them with Land, that they might all settle in one Place; and that there might be Accommodations also for others of the *Tribe*, who might be dispos'd to come and settle with them. The honourable *John Stoddard*, Esq; in a Letter, wrote to be communicated to the *Indians*, at their general Meeting

Meeting at *Housatunnuk*, in January 1734, 5. mention'd it as follows.

‘——There is a Projection (says he) to get the most of the great Meadow, above the Mountain of *Housatunnuk* for the Indians, so that they may live together, and be able, with Convenience, to attend the publick Worship, and have a School at their Doors : Provided the Government can agree with the English, who have Lands there, and can suit them with Lands elsewhere. These Things are great Tokens of Kindness towards the Indians, and they should be very careful how they put a Slight upon them.’

At the Treaty at *Deerfield*, the same Thing was propos'd to them, by Governor *Belcher*. ‘——I have been inform'd, (says His Excellency) that you live remote from one another, and that you are not accommodated with Lands sufficient to support your Families. This Matter I shall lay before the great Council of this Government, and recommend to them the giving you Lands for your more convenient and compact Settlement, and what may be enough for your living comfortably upon.’

Accordingly, the Governor laid this Matter before the General Assembly at their Fall Session, and gives Mr. SERGEANT the following Account of it, in a Letter of January 20th 1735, 6.

‘——I laid before them (the General Court) what I had promised to your little Flock, at the Interview with them at *Deerfield* ; and Col. *Stoddard*, Major *Pumroy*, and Mr. Justice *Ingersole*, are appointed, by the General Court, to weigh and consider all Things and Circumstances, so as to accommodate my Children at *Housatunnuk* with Land, in the best Manner.

His Excellency adds, ‘I agree with you that some English Families (if such can be found as you mention) be interspers'd and settled among the Indians ; for to civilize, will be the readiest Way to christianize them.’

The Indians of *Housatunnuk* were inform'd of the Steps that were taken by the English, and of the Committee chosen for the above-mention'd End ; but had a great Jealousie upon their Minds, that the English had some ill Design upon them ; and had several Consultations among themselves, what Answer they should make to them when they came up. Why they were so cautious, the Reader may best learn from Mr. SERGEANT'S

Journal.

Journal. ' It may, (says he) perhaps, be wonder'd that there
 ' should be any Difficulty among the *Indians* in this Affair.
 ' But it is the Manner of the *Nation* to be slow in their Debates,
 ' cautious in their Determinations, and jealous of their Interest.
 ' And the Enemies of the *Gospel* (for we have a great many,
 ' not only among the *Indians* in other Places, but also among
 ' pretended *Christians*; whose *Godliness is their Gain*) had been
 ' very industrious to throw *stumbling Blocks* in their Way, and to
 ' prevent their accepting the Proposal of settling together. For
 ' there have not been wanting those, and there are some yet, that
 ' tell them, our Design, in this Affair, is only to get the greater
 ' Advantage of them, and bring them more into our Power,
 ' that we may enslave them and their Children.

But these Jealousies were, in some good Measure, remov'd
 by the Pains Mr. SERGEANT took to satisfy them of the kind
 and good Intention of the *English* towards them; and by the
 Faithfulness both of the *Committee & Government* in that Affair.

' February 10th. (says Mr. SERGEANT) Major *Pumroy*, and
 ' Mr. *Ingersole*, two of the Gentlemen appointed by the *Govern-*
 ' *ment* to weigh and consider the Matter of procuring for the
 ' *Indians* some Land, came up here upon that Business.— The
 ' next Day the *Indians*, being sent for, came to meet the *Com-*
 ' *mittee*. And, first, the Major read the Vote of the *Assembly*,
 ' by which the three fore-mentioned Gentlemen were appointed
 ' a *Committee* for this Affair; and then made a Speech to them
 ' to the following Purport.

Friends and Brethren,

' The *Governor*, and *General Court*, appointed us to come up
 ' to treat with you, and to endeavour to settle you together
 ' upon some good interval Land, that you may better profit by
 ' your Minister and School-Master: And for this End we two
 ' are come. Col. *Stoddard's* Mother being an aged Woman,
 ' and sick, prevented his coming, and will, we hope, be his
 ' Excuse to you. But we are come to promote your *civil* and
 ' *religious* Interest. We can assure you of the Friendship and
 ' good Will of this *Government*. Therefore tell us what will
 ' suit; that we may inform the *General Court*, who will gladly
 ' do you good.

‘ Then the *Committee* ask’d, Whether they had a Mind to live
 ‘ together ? They answer’d, *Yes* ; and should be very thankful,
 ‘ if they might be accommodated for that Purpose : And said,
 ‘ they were all agreed. Then they were ask’d, Whether the
 ‘ interval Land above that Mountain (which the *Indians* call
 ‘ *Wnabktukook*) would suit them ? They said *very well*. And
 ‘ whether they were willing to part with their reserv’d Land,
 ‘ below at *Scatekook*, for an Equivalent above ? They answer’d
 ‘ *Yes*. Whether they were willing a Lot should be there reserv’d
 ‘ for the *Minister* and *School-Master* ? They said *Yes, by all Means*.
 ‘ Then they were dismiss’d, till the 18th of the Month.’

It must be here observ’d, that the Lands at *Wnabktukook* (alias the Great-Meadow) above the Mountain, were comprehended in the North Part of a Township, which was some Time ago purchased of the *Indians*, and by the *General Assembly* granted to a Number of Proprietors ; except a small Part, which Captain *Kunkapot*, and some other *Indians* there, reserv’d for their own Use ; and now live upon. What the *General Assembly* design’d, was, to agree with those Proprietors, who had Land above the Mountain, to give up their Right, and to take Land in other Places, as an Equivalent for it : and to grant to the *Indians* a Township six Miles Square, comprizing the Great-Meadow in it ; that being the most suitable Spot for the *Indians* of any, that could be had : for they make little or no Use of any but interval Land.

The Business therefore of the *Committee*, in the next Place, was with those *English*, and *Dutch* People, who held the Land above the Mountain ; with whom, when they came to discourse, they found little or no Difficulty ; for they were content with the Proposals made to them of equivalent Lands in other Places. But there were two or three *Dutch Men*, who were settled above the Mountain, and had Lands in the Great-Meadow, who were more difficult. To those the *Committee* made some very fair Proposals, which they took into Consideration.

The *Committee* therefore, upon meeting the *Indians* on the 18th, inform’d them, that they had confer’d with the Proprietors of the Land above the Mountain, and that there was a Prospect of obtaining those Lands for the *Indians*, according to their Desire ; especially seeing the *Governor*, and *General Court*, were so very desirous

desirous of promoting *Religion* among them ; that it was not now in their Power to settle them together, but they must make Report of what they had done to the *General Assembly* ; who, if they approv'd of it, would send another *Committee* to accomplish the Affair. And then they desir'd to know, Whether the *Indians* had any Thing further to say to them ?

The *Indians* return'd them their hearty Thanks for the Pains they had taken, and for the Trouble they had been at, in prosecuting the Affair : and added, that they had nothing further to say, but only that they desir'd to be settled together by planting Time.

Upon the Report of this *Committee*, I suppose, it was, that the *General Court* granted to the *Indians* a Township, six Miles square, above the Mountain ; comprizing in it *Wnabktukook*, or the Great-Meadow. And the same Gentlemen were appointed a *Committee* to lay out the Land, and to treat further with those, who were Proprietors of Land, within the Limits of the Township, to give them an Equivalent, to Proportion the Meadow Lands to the *Indians*, and to do all that was needful that the *Indians* might be put into the quiet Possession of it. By the Grant of the *General Assembly*, Mr. SERGEANT, their Minister, and Mr. Woodbridge, their School-Master, were made Proprietors, each of a sixtieth Part of the Township ; and four *English* Families besides were to be accommodated with such a Part as the *Committee* should see fit. It was upon Mr. SERGEANT's Desire, that those Families were admitted. The Ends he had in View were, not only that *He*, and Mr. Woodbridge, might have the Comfort of their Neighbourhood, and Society ; but especially to *civilize* and *anglicize* the *Indians*, and to be a Help to them in their secular Affairs. Families, well adapted to answer those Ends, were to be chosen, and by Col. Stoddard's Approbation (who was a good Judge) they were to be admitted.

April 20th. These Gentlemen, the honourable *John Stoddard*, *Ebenzer Pumroy*, and *Thomas Ingersole*, Esqrs; went to *Housatunnuk*, upon the Business assign'd them by the Court. When they met the *Indians*, they found some Jealousies yet remaining upon their Minds, which it was needful for them, in the first Place, to remove. Of this Matter Mr. SERGEANT, in his Journal, gives the following Account,

* The

‘ The *Indians* met the *Committee* ; who discours’d with them, informing them of the Intention of the *Government*, and the Design of their coming up ; reminding them of what was agreed upon in the Winter, telling them how far they had proceeded already : for they had, before they came up, agreed with all the Proprietors in those Parts from whence they came ; and had got 12 or 14 Rights to dispose of to them. After this Lieutenant *Umpachenee* spake to the following Purport. That he was very sensible of the unhappy Circumstances of his former Life, and of the miserable State of his *Nation* ; who, being brought up in the greatest Ignorance and Vice, were Objects of Pity : And that he was also sensible of their great Obligations to the *English*, for the Notice that had been taken of them ; and very thankful for their Care of them, in providing for their Instruction in the Knowledge of the *Gospel*, and taking Care to have their Children taught to read, and for their being brought up in the *Christian* Religion : And said, that for his Part, he was so fully sensible of these Things, that the Consideration of them had some Times almost drawn Tears from his Eyes : and that, as for himself, he thought his Eyes were now open’d, and was well satisfied of the Truth of the *Christian* Religion, so far as he understood it ; tho’ possibly he might be mistaken ; and was only sorry he’d had so little Opportunity to be instructed ; wish’d it had been his Happiness to have been brought up in the *Christian* Religion, as he hop’d it would be of his Children ; for he wish’d the same Care that had been taken, might be continu’d : Yea, ’twas his Desire, that their whole *Tribe* might be brought into the same Way they were in. However, there were two or three Things, which appear’d dark in his Eyes. He wonder’d they had been neglected so long, and desir’d to know the true Spring of the great Favour, so suddenly shown them. If it was from Love and good Will towards them, he, for his Part, accepted it with all Thankfulness : But, possibly, there might be some secret Spring, and moving Cause, he was not acquainted with, that might lessen their Obligations to Gratitude. And what still more stumbled him was, that Major *Pumroy*, when he was here last Winter, ask’d them several Questions, about the Proprietors of several Tracts of Land, and so insisted upon it

‘ it to know who they were, and how they came by their Titles,
‘ that he was ready to conceive, the Major suspected they had
‘ no Title at all to the Lands they challenged. If any Gentle-
‘ man question’d them in this Point, they were not able, without
‘ much Trouble in sending for Friends, and providing Witnesses,
‘ to satisfy him : Or, if any one should insist upon any Thing
‘ more than the Testimony of living Witnesses, he confess’d
‘ they could prove no Title at all. However, their Titles were
‘ good, according to their Law and Custom in such Cases.

‘ And another Thing, he could not but wonder at, was, that
‘ if the Christian Religion was so true and good, as he esteem’d
‘ it to be, how there should be so many Professors of it, that
‘ liv’d such vicious Lives, and so contrary to what he was told,
‘ were the Rules of it.

‘ This is the Substance of what he said, which he spake with
‘ the greatest Earnestness.

‘ Col. Stoddard answer’d him ; informing him, what was the
‘ Pretence of the first *English* Settlers of *America*, with Respect
‘ to the *Propagation* of the *Gospel* among the *Natives* of the
‘ Country ; and what is contain’d in the *Charter* of this Govern-
‘ ment, respecting that Matter : And told him what had been
‘ done formerly to *christianize* the *Indians* ; particularly by the
‘ famous Mr. *Eliot* ; and what Success had attended those En-
‘ deavours ; and what is now doing in diverse Parts of the *Pro-*
‘ vince : That the *Government* had always been ready to promote
‘ the *Gospel’s* *Propagation* among them : That many Attempts
‘ had been made, with but too little Success : but as soon as
‘ ever it was known, that the *Indians* at *Housatunnuk* had a
‘ favourable Opinion of the *Christian* Religion, Care was taken
‘ to have them instructed. It was their Good, and that only,
‘ that was sought after : And, whatever their Enemies might
‘ insinuate to the contrary, this was the Spring of what was now
‘ doing for them. — As for the Difficulty which arose from
‘ what Major *Pumroy* had said, he answer’d for himself, that it
‘ was not because he, in the least doubted of their Titles to their
‘ Lands, (which he look’d upon as good) that he enquir’d, who
‘ own’d this and that Tract, and how they came by their Titles ;
‘ but that it was only to gratify his own Curiosity to know
‘ their Laws and Customs.

‘ To

‘ To the third Difficulty the Colonel answer’d, that it was indeed a shameful Thing; but sprung from the Corruption of Men’s Hearts, and not from any Defect in the Rules of Living.

‘ Then the *Lieutenant* spake again, and said; perhaps, because the Land was in great Measure given them, there might hereafter some Contention arise between their Children and ours; and that ours would look upon themselves to have a Superiority over theirs, because the Land was given them.

‘ He desir’d therefore to know, how their Titles would be ascertain’d; and what Security they could have, that their Children would be free.

‘ To this the Col. answer’d, that they would have their Titles in the same Manner that all the People in the *Government* had; that therefore they had no more Reason to fear, that Advantage would be taken against them, than any Body else: that the same Laws which protected others, in their Properties, would protect them: That there were Laws made peculiarly in Favour of the *Indians*, which they would have the Benefit of: that what will be, none can certainly tell, but, from what has been, we may reasonably hope, that the same Favour will be continu’d. But after all, they would be entirely at their Liberty, as much as they were then, either to go away, or to tarry there, if they had a Mind to.

‘ Then the *Lieutenant* express’d his Satisfaction in what had been said, and added that, for his own Part, he was so abundantly satisfy’d of the Truth and Excellency of the *Christian* Religion, that he would chearfully die for it. And after they had discours’d a While upon Religion in general, they were dismiss’d; very much to the Satisfaction of the *Indians*.

The *Committee* met with much Difficulty from the Men that were settled above the Mountain; but at Length found Means whereby they were made pretty easy. — They therefore proceeded in their Business, laid out the Township, which now goes by the Name of *Stockbridge*; and, if I mistake not, proportion’d the Meadow-Land, which they had got for the *Indians*. But some yet remain’d in the Hands of the Proprietors, which afterwards the *Indians* were put into the Possession of: tho’ it cost the

the *Committee*, and Mr. SERGEANT too, a great deal of Trouble, before they could satisfy and remove the Owners.

Capt. *Kunkapot* had formerly given to *Jehoiakim Vanvalkenbourgh*, a *Dutch-Man*, his special Friend, 40 Acres of Land in this Great-Meadow, and about 250 of Upland adjoining to it ; which he now held. But, a little after, being reduc'd, he was oblig'd to sell. Some Gentlemen therefore bought him out, and gave the Land to the *Indians*, an Equivalent of the unappropriated Lands being given them by the *General Assembly*. So that the whole Meadow was in a little Time possess'd by the *Indians*.

On Monday the 26th of *April*, the *Committee* confer'd again with the *Indians*, and inform'd them what they had done, respecting their Township ; shew'd them a Plan of it ; desir'd to know of them, if they would have any Thing alter'd. The *Indians* replied that they were very well satisfied with what was done, and very thankful for it.

In the Beginning of *May*, the *Indians* all settled in their new Town ; were greatly pleas'd with it. Two new Families were added to their Number. ' They gave very much into Husbandry, ' (says Mr. SERGEANT) planted more this Year than ever they ' did before, by three Times at least.—Mr. *Woodbridge* lodges ' at Capt. *Kunkapot*'s, has a very numerous School, and a tedious Task of it ; lives a very lonesome Life ; is indeed indeed fatigable in his Business ; and no Body deserves more of the ' Publick than he.'

When the *Committee*, upon their first Visitation of the *Indians* at *Housatunnuk*, had finish'd their Business with them, the Time for getting Sugar was come.

Therefore (*March* the first) they all went into the Woods, with their Families, upon that Business ; expecting to follow it about six Weeks. They went in two Companies, about Half with the *Captain* above the Mountain, the Rest with the *Lieutenant* below. Mr. SERGEANT was loth they should be so long without Instruction, and therefore concluded that he would go with one of the Companies, and Mr. *Woodbridge* with the other, and live with them during that Season.

After the *Indians* had been out two Days, and prepar'd themselves Houses, they sent in two young Men, one to Conduct

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Mr.

Mr. SERGEANT to the *Captain's* House, and the other to conduct Mr. *Woodbridge* to the *Lieutenant's*.

After they had been out about three Weeks, Mr. SERGEANT and Mr. *Woodbridge* chang'd their Quarters ; Mr. SERGEANT went to the *Lieutenant's* Company, and Mr. *Woodbridge* to the *Captain's*, endeavouring that the *Indians* might have equal Advantage from their Instructions.

During these six Weeks, Mr. SERGEANT spent his Time very agreeably among the *Indians*, being employ'd, in the Day Time, in teaching the Children to read ; and in the Evening he taught the *Indians* to sing, in which they took great Delight. He pray'd with them Morning and Evening, in their own Language, and said Grace before, and after Meat, in the same. He also preach'd to them on the *Sabbath* by an Interpreter, and pray'd in their own Language ; which he began to do on *February* 18th, and continu'd it ever after. For they being desirous, that Prayers might be made in their own Language, Mr. SERGEANT (by the Assistance of Interpreters) had compos'd Prayers for such Occasions, in the *Indian* Language. The Snow now was about a Foot and Half deep in those Woods, and the Weather cold. A Deer-skin with the Hair on, spread upon some Spruce Boughs, and a Blanket spread upon that, was his Bed ; and three Blankets spread over him was his Covering ; where he slept very well. And tho' their Diet was low, yet it was cleanly and well dress'd, by the *Captain's* and *Lieutenant's* Wives. Their Drink was Water. He had a good Appetite, eat heartily, and was in very good Health, all the Time he was in the Wilderness with them.

‘ I was (says Mr. SERGEANT) treated very well, while I was with them ; and learn'd more of their Manners, and Language, than ever I had before.—— They are altogether without Compliments, in their Treatment one of another. Children shew no Sort of Deference to their Parents, either in Word or Carriage, more than to any Body else. They are very modest, and the Women and Children bashful. They are kind one to another, and make every Body welcome, in their Way, that comes to their Houses. When a Stranger comes into one of their Houses, he does it, as if it were his own, and, without any Compliments at all, sits down with
‘ the

the Rest; but says nothing. The House-Keeper immediately offers him some Victuals, which he receives as tho' he were at Home; eats freely, and then begins to talk; to tell his Business, or to relate a Piece of News; but will enter, before he has eat, into no Discourse. Some Times, when Friends meet, they say to one another. O! Brother; or Cousin; or use some such Word expressing some Relation. But they have Terms expressive of more particular, and quite different Relations, from any we use. Their Children, born of the same Parents, stand in three Relations to one another; the eldest calling all the younger, whether Brothers or Sisters, *Nbeesumuk*. The elder Sisters are to the younger, whether Brothers, or Sisters, *Nmesuk*. The younger Children call the elder Brothers, *Netokhaunut*. And there are other like relative Terms, to which there are none in our Language Synonymous. And indeed their Language, so far as I perceive as yet, is extremely different from all the European Languages that I have any Acquaintance with, and seems, as far as I can judge, in the Genius, Phraseology, and Pronunciation, of the Words (which abound with Gutturals) to be most like the Language of the East: tho', I confess, I am as yet a very incompetent Judge.

Their Women have a Custom (which is, for ought I know, peculiar to the aboriginal *Americans*, for they tell me it is common to all *North-America* at least) viz. Their Girls, at the first flux of their Menfes, seperate themselves from all Society, live alone in the Woods; some fourteen, some twenty, and some forty Days; must do no Work at all, nor be seen by any Man; for it is reckon'd *ominous* for a Man to see them in their Separation. They cut off their Hair when they go out. And some of their Women go out afterwards, at the Return of their Terms, and stay three or four Days.—What they mean by this Custom, or whence they deriv'd it, I cannot tell.

About the Time the *Indians* settled in their new Town, Mr. SERGEANT went to *Westfield*, and was there detain'd by Sickness; so that he was absent from them two Sabbaths. He took Care to inform the *Indians* of his Sickness, who express'd a great deal of Concern for him; enquir'd by all Opportunities after him, and said if he should die it would be a great Loss to them: But

if

if it should be so, they hop'd God would provide them another Minister. At his Return, they shew'd great Joy & Satisfaction, that he was recover'd and restor'd to them again.

May 23d. He preach'd to them in their new Settlement, but liv'd not among them as their School-Master did, but kept still at his Lodgings about five Miles below.

June 12. A Messenger came from *Hudson-River*, to call the *Indians* thither, to consider of a Murder committed by one of their *Tribe*. The Captain and Lieutenant went upon that Occasion, and had Opportunity, while they were gone, to see and converse with many of the principal *Indians*; spent almost all their Time in Discourse with them upon the Subject of Religion; and told Mr. SERGEANT when they return'd, that all they talk'd with, had favourable Thoughts of the *Christian* Religion; own'd that they themselves were in a wrong Way, and said they believ'd they were serving the *Devil*: And not one objected any Thing against *Christianity*, but several said they would come with their Families, and be instructed.

On the 27th of June, Mr. SERGEANT baptiz'd a Child, which being mention'd in his Journal, he proceeds to say.

* And now the whole Number that I have baptiz'd is 52.
 * The Number of *Indians* now residing here is upwards of 90;
 * and it is highly probable, if God affords us the Blessing he has done, we shall have here, in a few Years, some Hundreds of
 * *Indians*.

* From the imperfect View of the Matter, one may have
 * from this Journal, it will I believe appear, that the Hand of
 * God has been remarkably in the Affair. But I am not able,
 * in Writing, to communicate the same View of Things, that I
 * have from observing the whole from Step to Step. And considering the gross Darknes the *Indians* were brought up in,
 * with the great Opposition the Gospel has met with, not only
 * from the *Heathen*, but from some also, who have the Name
 * of Christians, I am surpriz'd at the Progress it has so suddenly
 * made among them. A very remarkable Reformation appears,
 * more, and more, in their Manners; their Hearts seem really
 * to be engag'd; and Vice, especially Drunkenness (the Vice
 * they are all addicted to) begins to be a great Disgrace among
 * them. I am not able to converse much with them in their
 * own

- own Language, tho' I understand a great deal they say ; and
- Religion is the Subject of frequent Conversation among them.
- Our *Dutch* Interpreter tells me he is surpriz'd to hear some of
- them talk, so sensibly as they do about Religion.

When Mr. SERGEANT was at *Wesfield*, in the Beginning of *May*, he receiv'd a Letter from Dr. Colman, of *April* 21. giving him an Account of a generous Offer Mr. *Isaac Hollis* of *London* had made him, of dieting, cloathing, lodging, and instructing 20 *Indian* Boys at his own Cost.

This is the Gentleman to whom the *Doctor* wrote, recommending the Mission at *Housatunnuk* to his Generosity ; of which he inform'd Mr. SERGEANT in his Letter of *June* 18th 1735. inserted, in Page 30 & 31. And in Answer to the Letter of the *Doctor's*, he makes this generous Offer.

Dr. Colman, who was wise and prudent, thought it not best to draw upon Mr. *Hollis*, until he should be well inform'd, what the Charge of maintaining 20 Scholars would amount to, in one Year ; for he was apprehensive that it would rise higher, than the Donor expected. And therefore wrote to Mr. *Williams* of *Springfield*, and to Mr. SERGEANT, for their Thoughts upon the Matter ; and also consulted Governor *Belcher* ; and, upon the best Computation they could make, concluded, that the Expence of one Child, in a Year, would arise to *twenty five Pounds* our Currency, and the whole to *five Hundred Pounds* per Annum. Of this Dr. Colman inform'd Mr. *Hollis* ; and it prov'd as the *Doctor* expected. It exceeded what Mr. *Hollis* tho't of. He therefore reduc'd the Number of Scholars to 12 ; and propos'd to support that Number from Year to Year.

About the same Time, the honourable *Samuel Holden*, Esq; of *London*, directed the Rev. Dr. Colman to bestow *one Hundred Pounds* of his Money for the Benefit of the *Indians* at *Stockbridge*, which Mr. SERGEANT, with Dr. Colman's Approbation, thought best to expend for the Benefit of the *Females* ; seeing Mr. *Hollis's* Donation was confin'd to the *Males*.

Of these noble, and generous Instances of Liberality, Mr. SERGEANT inform'd the *Indians*, who were much affected with them, and very thankful to their pious Benefactors. And, as a grateful Acknowledgment of the Benefits they had receiv'd from the honourable *Corporation* at Home, they wrote the following Letter.

• Being

‘ Being very sensible of the former miserable Circumstances,
 ‘ both of ourselves and Children, by Reason of the Ignorance and
 ‘ Vice in which we were bro’t up; we cannot but resent, with
 ‘ the most hearty Gratitude, the Care you have taken to instruct
 ‘ us in the Doctrines of the *Gospel*; Truths, necessary for our
 ‘ present Satisfaction and future Happiness.

‘ We bless God, *the Father of Mercies*, and Giver of all good
 ‘ Things, that he has pitied us, and put it into your Hearts to
 ‘ use your Endeavours to communicate to us that Knowledge
 ‘ of divine Things, which he has given to you. We also thank
 ‘ God, that he hath given us Favour in the Eyes of this *Govern-*
 ‘ *ment*; especially in making Provision for our living together,
 ‘ which is a very great Conveniency for our own, and our Chil-
 ‘ drens Instruction, in the Principles of Religion, and other use-
 ‘ ful Knowledge. We can, with the greatest Sincerity, say, that
 ‘ we gladly embrace the blessed Truths of the *Gospel*, and ’tis
 ‘ the Purpose of our Hearts, as we have most of us profess’d
 ‘ ourselves *Christians*, so to continue stedfast in the Faith; and
 ‘ hope our Children will have the same Wisdom given them.
 ‘ And we pray God still to continue it in your Hearts, to pro-
 ‘ vide for our further Instruction, and for that of our Children
 ‘ also, that we and they may still grow wiser and wiser.

‘ And, from the small Measure of Knowledge we have, (being
 ‘ now as it were just wak’d out of Sleep) we are so sensible of
 ‘ the Benefit of the *Gospel*, that we wish, and pray, that our
 ‘ *whole Nation* may be brought into the same Way. And we
 ‘ bless God he still inclines their Hearts more and more to re-
 ‘ ceive the *Gospel* of our *Lord and Saviour Jesus Christ*.

‘ We can make no Returns for your Favours, but only our
 ‘ hearty Thanks, and Prayers to God, that he would repay our
 ‘ Benefactors a Thousand Fold into their Bosoms, for the Kind-
 ‘ ness they have shewn us.

‘ We are at a great Distance from you, and shall never see
 ‘ your Faces in this World; but hope it will be our Happiness,
 ‘ thro’ the Riches of divine Grace in *Jesus Christ*, to rejoice with
 ‘ you in Heaven, our Father’s House.

*We are your very oblig’d Friends,
 and Brethren, in the Faith and
 Patience of our Lord Jesus Christ.*

John

Isaac Wnaumpee, and *John Pokpnebonnawot,*
James Wokquanbekomeek, *Aaron Sonketwenaukbeek,*
Abraham Naukutebewant, *David Naunaunekenuk,*
John Jowwoonaunt, *Ebenezer Pookpoonuk,*
Nicholas Ubwaunmut. *Abraham Jobtaunkubkooonaunt,*
Ephraim Woonauunnubqueen,

Stockbridge, July 17th 1736.

In a Letter of July 11th. His Excellency Governor Belcher says to Mr. SERGEANT — I desire you to greet my Children at *Housatunnuk*, in the kindest Manner from me, and let them know, I shall be heartily glad to see them at *Boston*, with *Corstar* their chief Sachem. — I hope to see you with your People, &c.

Accordingly Mr. SERGEANT, and a Number of the *Stockbridge Indians*, with about as many Strangers from *Hudson's River*, went to *Boston*. And August 5th they waited upon the Governor & Council.

The Lieutenant (says Mr. SERGEANT) made a Speech, in which he, in the Name of the Rest, express'd great Thankfulness for the Kindness the Government had bestow'd upon them already, particularly in granting them a Township, for the Conveniency of their living together. And in Return gave up their Challenge to two Miles of Land, one Mile on each Side the Road from *Housatunnuk* to *Westfield*. — Pray'd for the Assistance of the Government in building a Meeting-House and School-House.

To which the Governor answer'd very kindly, that the Government was well pleas'd with the Inclination they had shewn to receive the Gospel of our Lord Jesus Christ; and so long as that good Disposition remain'd, would not repent the Care and Charge they had been at to accommodate them for their better Instruction in the Way of Life; hop'd they would go on and answer our Hopes & Expectations from their good Beginning, and they should never want the Favour of the Government; that they accepted very kindly the Land they gave up their Challenge to; that he would make known to the General Court, their Desire respecting a Meeting and School-House, at their next Session.

Then they made a Present of Skins; which the Governor was pleas'd to order to be sold, and the Money to be laid out
in

‘ in Books for me : which, with other Instances of His Excellency’s Generosity to me, I retain a most grateful Sense of ;
 ‘ and as it springs from the Relation I stand in to this People,
 ‘ it is a Proof of His Excellency’s great Piety, and Concern to
 ‘ promote the Knowledge, and Practice, of Religion & Virtue,
 ‘ and so I shall ever esteem myself so much the more bound to
 ‘ be faithful in my Business.

From *Westfield* to *Sheffield* Bounds is about 26 Miles, the Land therefore which these *Indians* gave up their Challenge to is 52 square Miles, and should be esteem’d no inconsiderable Return for the Favour bestow’d.

August 6th. Mr. SERGEANT and the *Indians* din’d with the Governor and Council, were curteously treated, and receiv’d Presents of Guns, Blankets, Shirts, &c. Soon after which they return’d Home, well pleas’d with the Treatment they had met with. And tho’ there were some Difficulties attending the Affairs of *Stockbridge*, particularly respecting their Lands, not yet got wholly out of the Proprietors Hands, yet, in the general, Things went well; the *Indians* increas’d in Knowledge and Number, new Families, and particular Persons, coming to them from Time to Time, to live there and be instructed. And the *Indians* in general behav’d well. But about the End of *August*, some of them went to a *Kentikaw*, or Dance, at *Squampawmuk*, (a Place about 25 Miles distant from *Stockbridge*, in the *Dutch* Country) where, being encompassed with Temptations, some of them drank to Excess, which was Cause of great Grief to Mr. SERGEANT, and they themselves were fill’d with Shame and Confusion of Face when they came Home.

Mr. SERGEANT, who had hitherto liv’d in *English* Families, below the Mountain, in *January* 1736, 7. mov’d up into the *Indian* Town, and liv’d with Mr. *Woodbridge*, who had built an House, and brought Home a Wife, &c. Mr. SERGEANT therefore was no longer under a Necessity of living at such a Distance from his People.

When His Excellency Governor *Belcher*, according to his Promise of *August* the 5th to the *Indians*, recommended it to the General Assembly, to build them a Meeting-House and School-House, the Court granted it : as appears from a Passage in Colonel *Stoddard*’s Letter to Mr. SERGEANT.

‘ The

' The *General Court* (says the *Colonel*) have ordered; That a *Meeting-House* of thirty Feet broad, and forty long, together with a *School-House*, be built for the *Indians*, at the Charge of the *Province*. And *You* and *Mr. Woodbridge*, with *Myself*, are appointed to see these Things effected.'

As *Mr. SERGEANT* had, by the Help of Interpreters, before this, translated some Prayers into the *Indian Language*, for their daily use; so now he had translated *Dr. Watt's* first Catechism into the *Indian Tongue*, that the Children might understandingly read and learn it. Some Things, about this Time, appear'd with a discouraging Aspect, and gave *Mr. SERGEANT* much Trouble; the Principal of which was, that one of their *Dutch Neighbours*, not only refus'd to give up his Right for an Equivalent, which made the *Indians* uneasy; but also kept a Store of *Rum* by him, of which he either gave or sold to the *Indians*, so that some of them drank to Excess, and were very troublesome. But this was Matter of Grief to most of them, especially to the *Captain* and *Lieutenant*, who exerted themselves to correct such Disorders; and the *Indians*, in general, behav'd well. New Families were, from Time to Time, added to their Number. And there were frequent Instances of *Mr. SERGEANT's* baptizing Persons, who, upon careful Examination, he found knowing in the Principles of Religion, and seriously resolv'd to walk by the excellent Rules of it.

Tho' the *Indians* went out this Season, as usual, to make Sugar, yet they return'd from their Work every Week, and attended the publick Worship on the *Sabbath*. They also discover'd an Inclination to the *English* Customs. For a couple, who were about marrying, enter'd their Intentions of it, or made them known to *Mr. SERGEANT*, who, upon the two following *Sabbaths*, publish'd the Bands of Matrimony between *Naukuchewat*, and *Wauwoonemeen*, and then married them by a Form translated into the *Indian Language*.

On the 7th of *August* *Mr. SERGEANT* began to preach to the *Indians* in their own Language, and in Process of Time became so perfect in it, that the *Indians* were wont to say, *Our Minister speaks our Language better than we do our selves*. And as it cost him a great deal of Pains to make himself Master of it; so it was no small Advantage to him, when he was able to use it

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freely,

freely, in Conversation with the *Indians*. For he was not only able, better to acquaint himself with the religious Sentiments of those, who would make a Profession of *Christianity*; but also to converse with Strangers upon religious Subjects, when they came to visit their Brethren at *Stockbridge*, or when he had Opportunity elsewhere.

Mr. SRRGEANT, about this Time, baptiz'd several Persons. And that the Reader may know, what Pains he took to inform the Candidates in the Principles of Christianity; and to satisfy himself that they understood them, and that it was their serious Purpose and Resolution to live a religious Life; I shall here transcribe, from his Journal, the concise Account he gives of his Treatment of them.

' *Lord's Day, August 14th.* A large Auditory.—I preach'd in
' *Indian.* *Yokun* and his *Wife* propos'd themselves to *Baptism*.
' Both Persons of good Behaviour, and apparently well dispos'd
' to *Christianity*. The Man had been a Drinker; but seem'd
' now to be reform'd: the Woman always appear'd innocent,
' and virtuously inclin'd. I took a great deal of Pains to in-
' struct them in the Principles of *Christianity*, and to impress
' upon their Minds a strong Sense of Religion, and to compose
' them to Seriousness. And, having good Satisfaction of their
' Knowledge and good Inclination, *Lord's-Day, August 21.* I
' baptiz'd *Yokum*, his *Wife*, and three Children.—This Week,
' *Umpaumut's* Son, *Pmaupausoo* by Name, from the Island in
' *Hudson's-River*, where his Father was a Chief, who had been
' here a little While, desir'd *Baptism*, as also *Nomsboos*, who about
' a Year before came from the *Shouwonoos* Country. I took
' Pains to instruct them particularly, in the Principles of *Christi-*
' *anity*. They were both young, I was therefore the more con-
' cern'd for them that they should be well instructed and
' have their Minds impress'd with a due Seriousness and Concern,
' in what they were about: I therefore chose to defer their
' *Baptism* a little longer.

' *Lord's-Day, August 28th.* Auditory as usual.—This Week
' took a second, and third Opportunity, to instruct the Candi-
' dates for *Baptism*, when another young Man also appear'd de-
' sirous of *Baptism*; *Ukhibnauwequn* by Name.—This Week

‘ I took a great deal of Pains to prepare the Candidates for Baptism. They appear’d very desirous of it, and seem’d to understand the Doctrines of Religion well.

‘ *Lord’s-Day, September 14th.* I baptiz’d them.’——

Mr. SERGEANT had been inform’d, that the *Indians* living at *Kaunaumeeck*, a Place about 18 Miles from *Stockbridge*, to the N. W. were desirous that he should come and preach to them. He therefore sent a Messenger, informing them, that *Lord’s-Day, September 11th* he would be with them. And in his Journal of that Day says.

‘ I preach’d at *Kaunaumeeck*. I had about 30 Hearers. There were but few *Indians* that properly belong’d there : but they gave Notice of my coming to all that liv’d near them ; so that a considerable Number were got together. Some of the Chief of our *Indians* bore me Company. I had prepar’d a Sermon in *Indian* for the Occasion. They heard me with great Attention, and said they understood me.

‘ We were entertain’d very kindly : The chief Man there whose Name was *Aunauwauneeckbeek*, appear’d to be a rational judicious Man. He can speak a little *English*, and carries on some farming Business, and lives well. I ask’d him before I came away ; what he thought of what he had heard ? He said he could not give any Judgment yet ; for he had not sufficiently inform’d himself. *Christianity* might be true ; he could not pronounce against it, nor could he say it was right ; but added, that he should come to hear me sometimes at *Hou-fatunnuk*, and inform himself further.

‘ I was well pleas’d with his Answer, and exhorted him to enquire further into the Matter ; and not to forget to pray to God to instruct him.

‘ Our *Indians* that were with me took Pains to persuade them to embrace the *Christian* Religion, and endeavour’d to answer those Objections they suppos’d might arise in their Minds against it ; particularly the *Lieutenant* talk’d a great deal, and very well, upon the Subject.

‘ Another Man there, of some Character, and of good Behaviour, who had been baptiz’d in his Infancy, by some Priest, was well inclined to Religion ; and purpos’d to come and live with us.’

A little more than a Month after this, *viz.* *Lord's-Day, October* the 9th, the two principal *Indians* of *Kaunaumeeke* were at *Stockbridge*, and heard Mr. SERGEANT preach. '—— I took
' Opportunity (says he) to discourse with them both, and parti-
' cularly with the *Chief*, who now was free to own that he be-
' lieved the *Christian* Religion was true, and that he was deter-
' min'd to be a *Christian*. And added, that he had receiv'd
' such an Impression on his Mind, from what he had heard from
' me, and otherwise, of the *Christian* Religion, that he could not
' shake it off; that his Thoughts had been much fix'd upon the
' Matter; that, even in the Pursuit of his common Business, he
' could not but entertain himself with Reflections of this Nature.
' The other appear'd to be fully determin'd to come and live
' with us.

' *Lord's-Day, 16th.* Preach'd as usual. This Week I went
' upon a Visit to my Friends in *New-Jersey*. In the mean Time
' the *Chief* of the *Kaunaumeeke Indians* came hither, in Expecta-
' tion to see me, and hear some further Instructions in the Doc-
' trines of *Christianity*; and tarried about a Week: seem'd much
' affected with what he heard of the *Christian* Religion, and
' very desirous of further Instruction; purpos'd to come again
' when he could hear of my Return.

That I may here finish the Story of these two principal *Indians*
of *Kaunaumeeke*, *viz.* *Aunauwauneekebbek* and *Wautaukumee*. I
shall look forward to *January 22.* *February 12.* and *April 16.*
1738.

' *Lord's-Day, January 22d.* I preach'd again at *Kaunaumeeke*,
' *Aunauwauneekebbek* the principal Man there appear'd to be
' mightily engag'd in Matters of Religion; was desirous of
' *Baptism*; sent his Daughter, an only Child, to learn to read;
' came himself and tarried all the Week. And I, having good
' Satisfaction of his Knowledge and Faith, baptiz'd him and his
' Daughter.——

' *Lord's-Day, February 12.* I preach'd as usual. Present *Au-
nauwauneekebbek*, and *Wautaukumee*, from *Kaunaumeeke*. The
' last left his Son with me.

' *Lord's-Day, April 16th.* I baptiz'd *Wautaukumee*, and two
' of his Children. He belong'd to *Kaunaumeeke*, but is since
' come

‘ come to live with us ; is a Man of about forty Years of Age,
‘ very good temper’d, and of considerable Knowledge : formerly
‘ addicted to Drinking, but now reform’d.

The generous Proposal of Mr. *Hollis*, to maintain 12 Boys,
was not till now put in Execution. And what Mr SERGEANT
says of it in his Journal is.

‘ January 11th 1737, 8. I began to keep the 12 *Indian* Boys
‘ on Mr. *Hollis*’s Foundation. I took them into my own House,
‘ and under my Instruction.

It was in the Spring of the Year 1736. when the Rev. Dr.
Colman receiv’d from Mr. *Hollis* the Offer of maintaining 20
Scholars at *Housatunnuk*. The *Doctor*’s Caution in the Affair,
mention’d before, delay’d the coming of the Money till the
Spring of the Year 1737. Some Time also was taken up in
getting their Cloaths from *Boston*, making of them up, &c. And
even then there was no House in *Stockbridge*, but Mr. *Woodbridge*’s,
which was small. Mr. SERGEANT therefore, who was building
this Summer, and intending to take the Boys under his own
Instruction, tho’t best to put it off, till his own House could be
prepar’d to receive them. And accordingly, having prepar’d
it, hir’d a House Keeper ; and, at the Time abovemention’d, he
took them in.

It is probable, his House would have been ready for their
Reception sooner, if he had not been in Want of Money to
forward the building of it.

His Salary was no more than *One Hundred and fifty Pounds*
our Money, *twenty-seven Shillings and six Pence* of which was
then equal to one Ounce of Silver. And, by Reason of a ge-
neral Scarcity, all Provisions were very dear. Little or Nothing
could therefore be spar’d from his Salary towards building.

By a Letter of *April 25. 1737.* he inform’d the *Commissioners* of
his being about to build ; desiring some Assistance from them to
defrey the Charge of it. In Answer to which the honourable *Adam*
Wintrop inform’d him, that he would lay his Letter before the
Commissioners at their next Meeting, which would not be very
soon, for they lately met. And in one Letter of *July 30.* and
in another of *September 8.* The Secretary Mr. *Wintrop* inform’d
him that the *Commissioners* had not yet met,

But

But *April* the 6. 1738. he writes thus to Mr. SERGEANT. ' I
' laid before the *Commissioners* your Letter for some Allowance
' toward your building, and they voted *fifty Pounds* to be paid
' you on that Account.

As the Sum, granted by the *Commissioners*, did not answer his Expectations, not amounting to *ten Pounds Sterling*, so neither was it sufficient to relieve his Necessities ; for he, before this, was necessitated to run himself much into Debt : As he informs Dr. Colman in a Letter of *June* the 19th, in which he also says.

' I was indeed extremely disappointed in my Expectations,
' when I found by Mr. *Secretary's* late Letter to me, that the
' *Commissioners* had voted me no more than *fifty Pounds* to assist
' me in my Settlement.——

' Upon the Reception of Col. *Wintrop's* Letter, I immediately determin'd to apply myself to the *General Court*, not knowing where else to seek for Assistance. Whether or no they will think it their Business to help me, I cannot tell. However, I have put a Petition into Col. *Stoddard's* Hand, and by him wrote to the *Governor* with a great deal of Freedom, praying for his Favour in the Matter. And I suppose the Colonel has put it forward. If I fail in that Point, I know not where I shall turn myself.

The *General Assembly* (which had all along encourag'd the *Indians* of *Housatunnuk*, and us'd their Endeavours to promote the Interest of Religion among them ; not only by giving them a Township of Land that they might settle together, and by being at great Charge, and Trouble, in removing the Inhabitants, but also in building a Meeting and School-House, which the Workmen began last *August* ;) receiv'd, and granted Mr. SERGEANT's Petition ; voted him *One Hundred Pounds* in Bills of the middle Tenor, which was equal to about *six Hundred Pounds* our present Money, at *fifty Shillings* per Ounce.

His Excellency *Governor Belcher*, who upon all Occasions discover'd a great Regard for Mr. SERGEANT, was very friendly to him upon this Occasion ; as appears from a Passage in his Letter of *July* 3d to Mr. SERGEANT.

' I have (says the *Governor*) read with much Satisfaction
' yours of 24th of *May*, which is full of the Gentleman, the
' Christian, and the Gospel Minister ; and therefore inclin'd me
' readily

‘ readily to afford all my Weight and Influence, in the *Assembly*,
‘ for your Help and Encouragement, in the arduous, but excel-
‘ lent Work you are engag’d in. I am thankful to God for
‘ succeeding so far the Endeavours of your Friends, and that
‘ we have Reason to hope more Help may be obtain’d for you
‘ (thro’ the Goodness of God) from the same Fountain, and you
‘ will always be sure of my Assistance.

Mr. SERGEANT, who had taken into his own House, and under his own Instructions, Mr. *Hollis’s* 12 Boys, found, upon Tryal, the Burden was too heavy for him; and tho’ he perform’d that Service for near or quite a Year, yet afterwards was oblig’d to take other Methods with them. All whom he could persuade to it he sent abroad into *English* Families, where they were supported by Mr. *Hollis’s* Bounty, and went to School, to perfect themselves in Reading and Writing. And those who refus’d going from Home, liv’d with their Parents, and went to Mr. *Woodbridge’s* School. To these Mr. SERGEANT allow’d no more of Mr. *Hollis’s* Bounty, than was sufficient to cloath them. And it was found upon Tryal, that those who liv’d in *English* Families, made much the best Progress in their Learning, beside the Benefit of gaining the *English* Language. The first Time that Mr. SERGEANT administer’d the *Sacrament* of the *Lord’s Supper* to his People, was *June* 4th, of which he gave Dr. *Colman* the following short Account, in a Letter of *June* 19th 1738.

‘ The first *Lord’s-Day* in this Month, we had the Communion
‘ of the *Lord’s-Supper*. There were *Eleven* Communicants of
‘ the *Indians*, who attended the Ordinance with as much Ser-
‘ iousness, and apparent Devotion, as ever I observ’d in any
‘ People upon any Occasion whatever.

Tho’ the *Indians* had hitherto in general behav’d well, yet there had been divers Instances of *baptiz’d* Persons exceeding the Bounds of Temperance. And the *Lieutenant* himself, who had appear’d so very much engag’d in the Christian Religion, had Occasion to humble himself for the Sin of *Drunkenness*, before he came to this Ordinance. ‘ Which he did (says Mr. SERGEANT)
‘ with a due Appearance of Seriousness, Gravity, and Resolu-
‘ tion of better Obedience for Time to come.

The *Commissioners*, upon Mr. SERGEANT’s Desire, supply’d the Communion Table with two Flagons, two Dishes, and some Wine.

Page 14th. I inform'd the Reader of Mr. *Barclay's* being employ'd among the *Mohawks*, and of his Design to get Episcopal Ordination, and to be a *Missionary* to them, if the *Society for propagating the Gospel in foreign Parts* would support him. — This his Purpose he put in Execution, went to *England*, receiv'd Episcopal Ordination, and a Mission, from the *Society* to the *Mohawks*. And I find Mr. SERGEANT recommending him to the *Commissioners* at *Boston*, in a Letter of *May* the 9th, 1738. in the following Words.

' I had just now a Letter from Mr. *Barclay*, a young Gentleman of *Albany*, lately arriv'd from *London*, with a Mission from the *Society for propagating the Gospel in foreign Parts*, to the *Mohawks* West of *Albany*; who tells me he has but a scanty Allowance (*i. e. from the Society*) and could obtain no Salary for an Interpreter, or School-Master: And that he has Thoughts of applying to the *Commissioners* at *Boston* for Assistance; but would have my Advice first. I cannot tell what Stock the Corporation has; but I suppose it is scanty, by the Allowances they afford their *Missionaries*. However, I could heartily commend Mr. *Barclay* to the Notice, and Favour of the *Commissioners*? He is a worthy Gentleman, and well deserves Encouragement in his Undertaking. And every Body, who has the least Acquaintance with the *Indians*, and their Manners, must be very sensible, that tis a vain Thing to send *Missionaries* among them without supporting them well. There is no Part in the Bishop's Character, more necessary in a *Missionary* among the *Indians*, than being given to *Hospitality*.

That the Reader may be sensible what a Prospect there was of Mr. *Barclay's* being eminently serviceable among the *Mohawks*, if he had been duly encouraged; I shall (asking Mr. *Barclay's* Pardon) show by transcribing some Passages contain'd in his Letters to Mr. SERGEANT. The following, are from a Letter wrote before he went for Orders, and dated in his School, at *Fort-Hunter*, June 11th 1736.

' I am heartily glad to hear of your Success, I pray God more abundantly to bless and succeed your Labours; and may you enjoy abundant Satisfaction in the Discharge of your Function here, and a glorious Reward hereafter. I bless God I have no Reason to despair of Success in my Mission. They daily

daily become more and more desirous of Instruction; and would, in all Probability, make great Progress both in the Knowledge and Practice of Christianity, were proper Methods taken to instruct them. But I labour under great Disadvantages, for want of an Interpreter, so that I cannot tell what Progress they make in Knowledge, nor can I proceed regularly in my Instructions; and I almost despair of obtaining a perfect Knowledge of their Language, without the Assistance of an Interpreter, which could I but enjoy for the Space of two or three Years, I doubt not but that I should be Master of it; and should take greater Pleasure and Satisfaction in the Discharge of my Duty. Nevertheless, I have the Comfort of seeing a very great and daily Reformation of Manners among them, which indeed is the End of all our Endeavours.

I am almost amazed at the Progress the Youth make in Reading, and Writing, their own Language. All the young Men, from 20 to 30 Years, constantly attend School when at Home, and will leave a Frolick rather than miss. Sundry of them write as good a Hand as myself (*which was fair and good*)—As to the Encouragement I have, for aught I see yet, I must expect my Reward in another World. I have now been here almost a Year and half, but have never receiv'd a Farthing from any Body.

The Assembly voted me *Thirty Pounds* for two Years; but by Reason of ——— I am not like to get it till a Governor comes over; and have no great Hope of further Encouragement from them.

As for the Society, they have allowed me *Twenty Pounds* for one Year: What further Encouragement they will give me, I know not. In the mean Time, I am at great Charges. My Board is *six Shillings* a Week, which is not above half my necessary Expence.

In another Letter, a little more than two Years after he had taken Orders, dated *Albany, August 21st. 1740.* he says,

I am satisfied, I should have much greater Success, if I had a School-Master and Interpreter. I had the Satisfaction, last Lord's-Day, to preach to a Number of the Six-Nations, who came to this Town to treat with the Governor, who also was

‘ present, and has taken a great deal of Pains to countenance
 ‘ my Design. My *Mohawk* Congregation behav’d so well, that
 ‘ all the Auditory were exceedingly delighted.
 ‘ I assure you I have the Cause at Heart, and am well per-
 ‘ suaded of your Zeal; which, that it may increase, and meet
 ‘ with all imaginable Success, and Encouragement, is the earnest
 ‘ Prayer of, &c.’

Is it not manifest, from these Things, that Mr. *Barclay* disco-
 ver’d a noble, generous, and Christian Spirit, in giving himself
 to the Service of God among the *Mohawks*, that he might be
 an Instrument in the Hand of God, of reforming & christianizing
 them? And was not there a most encouraging Prospect of his
 doing eminent Service, not only to the Souls of those perishing
 People, but also to the *British* Interest?

It is well known to us in this Part of the World, that the
Mohawks, or *Six-Nations*, are a Terror to, and have in great
 Measure the Command of, all the *Natives* of *North-America*.
 The *French* have therefore us’d their utmost Endeavours all
 along to engage them in their Interest; and by their Missionaries,
 who are constantly among them, they have drawn off many of
 them to settle at *Canada*, and more or less, every Year, go over
 to them; from whom, in Time of War with the *French*, the
British Provinces in *North-America*, especially the *Massachusetts*,
 and *New-Hampshire*, suffer much. It is also well known, that
 most of them remain in a State of *Heathenism*, and that those of
 them, who pretend to be *Christians*, know but very little of the
 Principles of Christianity; for tho’ Mr. *Barclay* did what he
 could, while he was among them; yet it was but a few of them
 that a single Person could instruct, and that very imperfectly,
 for want of an *Interpreter*.

Their Circumstances therefore loudly call for the compassionate
 Help of those who are able to promote the *Propagation of the*
Gospel among them.— And here I would beg leave to say, the
 honourable *Society for the Propagation of the Gospel in foreign*
Parts do, out of the Charity they are entrusted with, maintain
Missionaries at *Boston*, *New-Port*, *Stratford*, and are frequently
 sending them to other Places, where their Parishioners are well
 able honourably to support them, which evidences it to be plain
 Fact :

Fact : incapable of Dispute, that they wanted not Ability to help these poor Heathen.

It is evident also from the foregoing Account, that Mr. *Barclay*, who shew'd a noble and excellent Spirit in his Disposition to propagate the Gospel among these *Heathen*, and to whom such a wide Door open'd, and who was so well qualify'd for the Service, obtain'd from the *Society* but a scant Support for himself, and could obtain none for a *School-Master*, and *Interpreter*. Both *Charity*, and *Policy*, do certainly call for the most vigorous Endeavours to propagate the Gospel among the *Mohawks*. And the Reader may easily judge, Whether the *Society for propagating the Gospel in foreign Parts* (who have the Care and Disposal of one of the noblest Charities that has ever been known) would not employ that *Charity* full as well, if not better, were those Sums given to support Missionaries among the *Mohawks*, where the Gospel is not known, which are given to support Missionaries in some of the *principal Towns* in *New-England*, where the Gospel has been faithfully preach'd ever since they were first planted, and where those of the Persuasion of the *Church of England* are so numerous and wealthy, that they are well able to give their Ministers an honourable Support, without the Help of the *Society at Home* ? Whether the former would not be more agreeable to the pious *Design* of the *Donours*, as well as to the *profess'd Ends* of the *Society*, than the latter ? Whether Mr. *Barclay*, who was so heartily engag'd in that excellent and self-denying Service of propagating the Gospel among the *Mohawks*, should not have been encourag'd by a plentiful Support from the *Society*, and also by the Support of a *School-Master* and *Interpreter* for his Assistance, rather than a Missionary at *Boston*, *Newport*, &c ? Who would it not grieve to think, that that good Gentleman has been oblig'd to leave that Service for want of Encouragement, when there was such a Prospect of his doing much Good among those perishing Nations ? What other Reason Mr. *Barclay* had for leaving them, I am not able to say ; but if he had no other than the want of a sufficient Support, and of an *Interpreter*, was not that Reason quite sufficient ? For how could he answer the Ends of his Mission under such Disadvantages ?

I doubt not but the honourable *Society* act with Integrity, and Uprightness; and dispose of the Charity in their Hands, in a Manner that appears right and best to them, according to the Information they have. Yet, at the same Time, I am fully persuaded, that, if they were well acquainted with the true State of Things in this distant Part of the World, they would see just Cause to alter their Conduct. And I think the Rev. Dr. *Colman's* Sentiments very just, as express'd to his Lordship the Bishop of *London*, upon this Subject, in a Letter of September 13th 1753.†

‘ Were your *Lordship*, and the pious *Trustees* here on the Spot, I am sure you could not think the professed End of your Charter, and the Design of the Donors answer'd, in your supporting *Missionaries* at *Boston*, *Braintree*, *Newbury*, *Stratford*, *Bristol*, *Salem*, *Groton*, &c. Or if Sea-ports of great Trade, such as *Boston*, *Newport*, *Marblehead*, need to have Ministers of the Church of *England* for the Sake of some Inhabitants & Strangers, yet are they well able to support their own Worship; or did they want some Assistance, there can be no Pretence for it out of a Fund sacred to God for sending the Gospel into dark and ignorant Parts of the Earth: They ought to be provided for some other Way, and not by alienating a devoted and confin'd Charity, which were to run the Risque of Sacrilege and great Unfaithfulness† —.

If indeed the honourable *Society* judge it of greater Importance, more for the Honour of God, and the Good of Souls, more agreeable to the Ends of their Charter, and the charitable Designs of the pious Donors, to convert those of the *Presbyterian*, or *Congregational* Persuasion, to the Church of *England*, than those poor perishing *Heathen* to the *Christian* Faith, then it is not strange that they should employ the Money in their Hands as they at present do; but upon what Grounds they should form such a Judgment, is not easy to apprehend.

But to return from this Digression.

The One Hundred Pounds which Mr. *Holden* directed Dr. *Colman* to employ for the Benefit of the *Indians* at *Stockbridge*, Mr. SERGEANT now propos'd to expend upon the Females, by supporting

† See Dr. *Colman's* Life, Page 142, 143.

porting some of the young Women abroad in *English* Families, as the best Way to acquaint them with the *English* Language and Manners. But when he communicated his Design to the *Indians*, tho' some of them, and the *Captain* in particular, lik'd the Proposal well; yet others, with the *Lieutenant* at their Head, strongly oppos'd it. And tho' Mr. SERGEANT us'd his best Endeavours to persuade them, yet all was in vain: Thro' the unreasonable Jealousies the *Indians* entertain'd, they would not consent to it. However, Mr. SERGEANT did this Summer send two of them Abroad, one of which was the *Captain's* eldest Daughter; but they would not be content to stay so long as to be any Benefit to them.

' I have (says Mr. SERGEANT in a Letter to Dr. Colman of September 14th 1738.) spent about Five Pounds upon two of our young Women, in Prosecution of Mr. Holden's Design, but to little or no Effect. Thro' a childish Fondness for Home, they would not be contented to stay long enough where I sent them, to obtain any Good by it. But as I have been so great a Sharer in Mr. Holden's Bounty, I make no Account of it, nor desire any Thing for it.——

The Design therefore of employing the Money for the Benefit of the young Women failing; and Dr. Colman being fully acquainted with Mr. SERGEANT's Necessities, gave him the Money to assist him in his Settlement.

' If you will take the said Hundred Pounds (says Dr. Colman in a Letter to Mr. SERGEANT) and use it for your present Settlement, you are welcome to it, as a Deodand to the Settlement of the Gospel, in your Settlement, Comfort, & Strength, in the Work before you.—— Mr. Holden has not only given me Leave, but even Wills it, that I assist you in the Work before you. And if there open any Door for teaching some Girls in Womens Work, as was before propos'd, inform me of it, and draw upon me before the Year is out, for Fifty, or even an Hundred Pounds more, and I will answer your Draught. However, Sir, ask of the Commissioners, as in Reason you ought, without Regard to this private Assistance.——

He also, by the honourable Jacob Wendell, Esq; who visited him at Stockbridge in September, receiv'd a Present from the Corporation at Home.

—By

‘—By Col. *Wendell* (says Mr. SERGEANT) I receiv’d *One Hundred Pound* in Money ; a kind and generous Present from the honourable *Corporation in London* ; for which I thank God and them.

About this Time, Mr. SERGEANT receiv’d from Dr. *Colman* a Legacy of *Ten Pound*, left him by the Rev. Mr. *Ward*, Clerk, late Minister of *Kingston* in *New-Hampshire* (says Dr. *Colman* ;) Minister of *Exeter* lately deceas’d (says Col. *Wintrop*)

And from Time to Time Mr. SERGEANT was reliev’d, by considerable Presents, from generous and well dispos’d Persons. And without the Helps I have mention’d, he could not have proceeded in his Settlement at *Stockbridge*, as every one will be sensible, who know that his Salary was but *One Hundred & fifty Pounds* our Money, *twenty seven Shillings and six Pence* of which was then equal to but one Ounce of Silver. Was it then possible that he should spare one Shilling of this small Sum towards the Charge of Building, &c ? Especially considering he liv’d in a Place where all the Necessaries of Life must be purchas’d at a very dear Rate ; and where his tender Heart could not but be mov’d to relieve the poor *Indians*, whose piteous Circumstances daily pleaded for them, and were enough to move a Heart much harder than his.

It was with a very grateful Spirit, both to God and his Benefactors, that Mr. SERGEANT receiv’d those Donations. He esteem’d every Kindness bestow’d upon him on Account of his *Mission*, as a Favour from Heaven, a new Obligation upon him to be faithful in his Work, and a Talent for which he was *accountable to the Lord of all* ; as in his Writings he frequently express’d himself.

He also used his best Endeavours to impress upon the Minds of the *Indians* a grateful Sense of the Kindness of their Benefactors ; the Account of which seem’d very much to affect them. And at the close of this Year they were laid under a new Obligation, by a generous Gift of *three Hundred Pounds* from the honourable *Society in England*, Part of which was employ’d in purchasing Ploughs, Axes, Hoes, &c. to help them in carrying on their Husbandry. How the Rest of the Money was expended, does not appear from any of the Papers before me ; but I find, by a Letter from Secretary *Wintrop* to Mr. SERGEANT, that

that he judg'd it not best that the *Indians* should have the whole Donation at once, but that it shou'd be gradually dealt out to them as their Circumstances requir'd; which I therefore suppose was the Method taken, and that it was from Time to Time us'd to their best Advantage; and I am inclin'd to think, that it was principally, if not wholly, employ'd for their Encouragement in Husbandry and Building, from a Passage in Governor *Belcher's* Letter written to him on the Subject, *December 5th 1738.*

“— I have talk'd with Mr. Secretary *Wintbrop* (says His Excellency) of the Disposition of the Money come from the honourable *Company at Home*, that it may be mostly employ'd to promote Labour among your People, by giving them Husbandry Tools, as Axes, Carts, Ploughs, &c. to assist in building *English Houses*: To *civilize* them will be a good Introduction to the *Christianizing* of them. I shall again talk with Secretary *Wintbrop*, and others of the *Commissioners*, that this Method may be put in Practice without Delay.”—But after all it does not appear, that they ever receiv'd the whole; tho' it might be so, and Mr. SERGEANT make no mention of it.

The former Part of *June* this Year, *Ephraim Williams, Esq;* and Mr. *Josiah Jones*, brought their Families to *Stockbridge*, and settled there; being two of the four *English* Families, who, by Order of the *General Court*, were to settle there, for Mr. SERGEANT's Comfort & Benefit of the *Indians*. Lieutenant *Brown*, and Mr. *Joseph Woodbridge*, were the other, who came some Time after.

In the Year 1739, several of the *River-Indians*, who liv'd at a Distance from *Stockbridge*, discover'd an Inclination to hear Mr. SERGEANT preach. Some came from distant Parts to *Stockbridge* for that End, others sent for him to preach to them at the Place of their Abode. And Mr. SERGEANT fail'd not of improving all those Opportunities to endeavour their spiritual Good.

April 19th 1739. Mr. SERGEANT return'd from Abroad, and in his Journal says:

“In the mean Time (that is, while he was absent) there had been a Stranger here from near the *Higblands*, nam'd *Moumauntissekun*, on Purpose, as he said, to hear me, who had been remarkably check'd in his former Course of *Drinking*.

“*Lord's-*

‘ *Lord’s-Day, April 22.* Preach’d as usual. Three Strangers present, who said they came on Purpose to hear me preach. In the Evening they came to see me. I endeavour’d to encourage them in seeking after God, and said some Things to confirm them in Belief of the Being and Providence of God.

‘ *May 27th.* This Week came two young Men from *Danbury* (a Town on the West Border of *Connecticut*) to hear me preach: One said he would come and live with us.—

‘ *June 3d.* These young Men were at Meeting.—

‘ *June 10th.* Preach’d as usual. Present seven new Hearers from *Kaunaumek* and the Neighbourhood, with *Aunauwauneebbek* at the Head of them.—At the same Time they told me that the *Indian* of the *Island* were very desirous that I would come and preach to them. I sent Word by *Aunauwauneebbek* that I would, God willing, be at the *Island* the 23d of this Instant.

‘ *June the 17th.* Preach’d as usual; present some Strangers, and among the Rest *Maumauntiffekun*—who came on Purpose to be instructed in the Affairs of Religion, and seem’d to be very desirous of Instruction, and inclin’d to come & live with us for that End. He is a Man of some Character among the *Indians*; and of a sober and thoughtful Air. The next Day I had Opportunity to talk with him. I endeavour’d to shew him the Necessity and Importance of Religion, encourag’d him with Diligence and Prayer to enquire after the Truth.

‘ *June the 24th.* According to their Desire, lately sent by *Aunauwauneebbek*, I preach’d to the *Indians* on the *Island* in *Hudson’s River*. I had an Auditory of about 30 intelligent Hearers, who gave good Attention, and seem’d well pleas’d, especially some of them, with my Coming. The *Indians* from *Kaunaumek* were there. Some of the *Dutch* People that liv’d by the River Side invited me to lodge with them while I should stay, but the *Indians* would not consent to it. *Aunauwauneebbek*, in particular, said he would have me lodge with them on the *Island*, that I might pray with them *Night and Morning*.—I was entertain’d very kindly by the *Indians*, chiefly

chiefly by the Care of *Weenkeesquob*,* who had provided for my Entertainment, *Tea*, small & strong *Bear*, and a fat *Lamb*. In the Evening I desired them to come together to consider, and discourse upon, the Affair of Religion. With them I had a long Conference upon the Being, Perfections, and Providence of God; the Necessity of Revelation from him in order to inform us in his Will; the Truth and Excellency of the *Christian* Religion as a *Revelation* from Heaven, and the like. Some approv'd of what I said; but three or four shew'd themselves very averse to *Christianity*. A great many *Dutch* People were present at the Service, to whom I preach'd in *English*: but their Behaviour was much more disorderly than the *Indians*. And indeed by their Behaviour they seem'd to consider the *Lord's-Day* rather as a Season for *Frolicing*, than for religious Duties.

26. I return'd. In the mean Time 10 *Indians* had been here from a Place below, called *Wukbquautenauk*, with a Design to hear me preach.

July 1. Present at Meeting 17 Strangers, Men Women and Children, from *Wukbquautenauk*, including the 10 above mention'd, who tarried all the Week past, that they might have Opportunity to hear me. They all came, as they said, to inform themselves in the Affair of Religion. I preach'd the same Discourse I had prepar'd for, and deliver'd at the *Island*. After Service I discours'd with them privately, persuading them in Favour of *Christianity*. They seem'd to think favourably of it; particularly one more than the Rest. [N. B. *Wukbquautenauk* is in *Connecticut*, about 28 Miles below us.]

By this Account it is evident, that there appear'd about this Time an uncommon Desire in the neighbouring *Indians* to hear Mr. SERGEANT; but what Effect his Endeavours to serve them had, any further than is to be learn'd from the Account above, I am not able to say.

I shall also here transcribe, from Mr. SERGEANT's Journal, some Account of the *Indians* sending Belts of *Wompum* from one

L

Tribe

* An Indian Woman who had liv'd at *Stockbridge*, and kept House for Mr. SERGEANT, and Mr. *Woodbridge*.

Tribe to another ; as also the Messages that particularly accompany'd them, that the Reader may understand the *Indian Customs* in such Cases.

' May the 12. (says Mr. SERGEANT) Came hither *Jeremy Aunauwauneebbek*, lately return'd from the *Showanoos*, who brought with him three Belts and a String of *Wompum*, with the following Messages, viz.

' First Belt,

' Brother *Netchkum* (which in our Dialect signifies my elder Brother) don't think your Brother *Keshum* (or younger Brother) has hid himself somewhere in the Woods. I design to live where I am, so long as the Lord our God shall spare me. As often as you look here, you shall find your Brother at *Mukhauwaumuk*, at the great Island, and at the River *Spunnauweh*.

' Second Belt,

' I tell you something further. When I get up in the Morning, I will plant my Corn ; at Noon it will be ripe, so that I shall have enough to eat till Night. The next Morning I do the same again, and so from Time to Time, as long as God shall give me Life and Strength.

This was deliver'd with one Half of the Belt ; with the other, Brother, don't hide any good Thing from me.

' Third Belt,

' I tell you something further (both in the dual Number in Indian) Let us with Consultation seek that which is good ; and when we have found it, let us hold it fast, as long as God our Lord shall preserve our Lives. And let us always teach our Children that which is good.

' This Word your Brother that dwells at *Mukhauwaumuk*, and your Brother of the great Island, and at the River *Spunnauweh*, and your Grandfather (that is, the River Indians that live interspers'd among the *Showanoos*) tell you so.

' The String of *Wompum* brought an Answer to what our Indians sent to them some Time ago.

' Brother, I thank you for your Word of Advice, you told me drinking was not good. I now leave it off, and you shall not find your Brother drunk again.

' The

• The Messenger added, that they actually had made a Law
 • against buying any Rum of the Traders, and had broken some
 • Cags in which they had brought it to them, and spilt the Rum.

• January 20th 1739, 40. Preach'd to a large Auditory, consisting of many Strangers, who were gather'd together here with a Design to promote, and confirm, a League of Neutrality among the several Tribes of *Indians* in *North-America*, in Case there should be a War between *England & France*, which was then expected. This *Tribe* had, about two Months before, receiv'd a *Message*, which then came directly from the *Scatter-kooks*, which imported that the *French* and *English* *Mohawks* had already consented to stand Neuter. And this *Tribe* were now desir'd to come into the Projection. They therefore prepar'd three *Belts* of *Wompum*, with distinct *Messages* to each. Two of the *Belts* were to be sent to a *Tribe* of *Eastern Indians*, that live at a Place they call *Wtanshekaunbtukko*. The third to a *Tribe* still further Eastward, at a Place they call *Naunauchoowuk*, (the same I suppose which is generally in *New-England*, call'd *Norridgewock*.) It will perhaps be thought an excusable Digression to insert those Speeches in this Journal.

• With the first Belt they say,

• Brother, *We have always liv'd in strict Alliance with you by Leagues of Friendship, long ago enter'd into by our fore Fathers; and we have been wont from Time to Time to consult together what is best to be done, and to communicate our Determinations one to another: We therefore depend upon it you will be willing to hear us, because we have been always Friends.*

• Second Belt, *in 1739, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000*

• Brother at *Wtanshekaunhtukko*. By this we may know we are Brethren, because we have one Father in Heaven, the Lord of all. Let us have a tender Regard to our Families. The white People, with whom we respectively live in Alliance, are about to enter into a War. We only destroy ourselves by meddling with their Wars. They are great and strong, and reach to the Clouds.

• Let us sit and look on when they engage. Don't let any of your People assist in their Wars. And while they fight, let us sit and smoke together.

‘ Therefore three of your Brethren send you this Message, from the Highlands, Monhekun, and Scattekook.

‘ Third Belt, Brother at Naunauchowuk. Though you had begun a War with the English, you would regard us, if we should desire you to leave off. You will without Doubt not intermeddle if we insist upon it. May be, the English think the Indians prevent their conquering their Enemies, the French; therefore let us sit and smoke together, and see who will be Conquerers.’

A very just and rational Scheme this, and, had it succeeded, would have been much to the Advantage of the *Indians*, as well as to us. But there is little or no Prospect of such a Neutrality taking Place, so long as the *French* have such an Ascendent over many of them.

Though the *Indians* had, for some Years past, improved the interval Land at *Stockbridge*; yet it was not divided to them, that every one might know and improve his own Property, till this Year. In May Session of the General Court, the *Indians* presented a Petition to the Assembly, that it might be done; and they accordingly appointed Col. Stoddard, and Ephraim Williams, Esq; to divide the Land to them; which they did to the Satisfaction of the *Indians*.

August 16. Mr. SERGEANT was married to Mrs. Abigail Williams, eldest Daughter of Ephraim Williams, Esq; lately settled at *Stockbridge*, a Gentlewoman whom he tenderly lov’d, and justly esteem’d as one of Heaven’s greatest Blessings; of which (in a Letter to Dr. Colman) he speaks as follows.

‘ You will forgive me, Sir, if I think that most ingenious Woman—is not the smallest Gift of divine Bounty, that I have receiv’d, since I undertook a Life tho’t to be so self-denying. The more tenderly I love her, the more thankful I am to Heaven, who has form’d her as if on Purpose for me, and given her to me, as if, (like the Father of Mankind) he tho’t it not good for me to be here alone.’ And in her he took the greatest Satisfaction the Remainder of his Days.

But to return.

The Gifts Mr. SERGEANT this Year receiv’d were no small Help to him, in defraying the necessary Charges of a Family.

June

June the 17th he writes. ' This Week I receiv'd *four Pounds*
' *fifteen Shillings* from an unknown Gentleman in *England*.

' June 26th. This Week by Capt. *Williams* I receiv'd from
' the Rev. Dr. *Colman*, of Mr. *Holden's* Charity, *twenty Pounds*,
' Mr. *Woodbridge* also the same Sum.

' Dr. *Colman* had been inform'd that Mr. SERGEANT was about
' Marrying, and therefore says to him in a Letter of *June* 1st ;

' As I know the Expence of settling yourself in a Dwelling, &c.
' so it lies with you, Sir, now to command, as, and when you
' please. The Residue of the Money for the current Year is in
' Col. *Wintthrop's* Hands. At the same Time I do now send
' *forty Pounds*, *twenty* for yourself, and *twenty* for Mr. *Woodbridge*,
' by the Hand of *Ephraim Williams*, Esq; your worthy Neigh-
' bour, out of the Money of the honourable *Samuel Holden*, Esq;
' of *London*, in my Hands. And it is his Pleasure, I should
' assist you in the Service you are labouring in. And if you
' have Need of further Assistance this Year, for yourself, or Mr.
' *Woodbridge*, be not backward, but timely in letting me know
' of it ; and your Draught shall be answer'd to the Sum of an
' Hundred Pounds.

In answer to which, Mr. SERGEANT wrote *July* 17. as follows:

' —Your Offer of Assistance to me, and Mr. *Woodbridge*,
' from Mr. *Holden's* Money, is exceeding kind ; the *forty Pounds*
' Capt. *Williams* brought us was very welcome. The Expence
' of settling ourselves is indeed very great. You are sensible the
' Value of Bills is fallen considerable since our Salaries were
' granted. And tho' we are not in Circumstances of distressing
' Want, yet such Assistance as you offer would be very accep-
' table. I covet not Wealth ; but would gladly live as free as
' possible from the perplexing Cares of Life, that I may attend
' the proper Business of my Calling without Distraction, which
' truly requires the most prudent and diligent Application.

Accordingly, in a Letter to Mr. SERGEANT of *November* 10.
the Doctor writes.

' I present to You and Mr. *Woodbridge*, *eighty Pounds* of Mr.
' *Holden's* Money, *fifty Pounds* for you, and *thirty Pounds* for Mr.
' *Woodbridge*. — If your Salary will not answer for the Support
' of your Family, you must tell the Commissioners so by Mr. Secre-
' tary *Wintthrop*. ' You

‘ You need not let them know the Assistance added by me ;
 ‘ that is but an occasional Thing. You ought to have a Sup-
 ‘ port from the *Commissioners*——What I’ve done for you and
 ‘ Mr. *Woodbridge* has hitherto pleas’d Mr. *Holden* well, and he
 ‘ adds his Prayers for you in every Letter, and has, I doubt not,
 ‘ your constant Thanksgiving to God for him, and Supplications
 ‘ on his Behalf, as he earnestly desires.——

It was with a humble and grateful Spirit that Mr. SERGEANT
 receiv’d these Donations. In his Letter to the *Doctor*, of *July*
 17th he says.

‘ In every Letter you write, I see more of your native Good-
 ‘ ness, and the Power of divine Grace, which has made you so
 ‘ great a Blessing ; and may it long continue you such. I blush
 ‘ to think how little I deserve the good Opinion you are pleas’d
 ‘ to entertain of me ; and how unworthy I am of the divine
 ‘ Bounty, and repeated Benefactions of Men of Charity, Partak-
 ‘ ers of the divine Nature. Pray for me that I may have Grace
 ‘ faithfully to use the Talents committed to my Trust.

In another Letter of *December* 26th. ‘ I receiv’d —— the
 ‘ fifty Pounds you was pleas’d to present me with, out of Mr.
 ‘ *Holden’s* Bounty, for which I am most thankful to God, to you,
 ‘ and to that worthy Gentleman, whose Praise is in all the Churches.
 ‘ Your Letter is so full of Kindness it almost confounds me.
 ‘ I blush to consider how little I deserve the least of all that
 ‘ Goodness God is pleas’d to bestow upon me, thro’ the Hands
 ‘ of his Servants. May ten Thousand Blessings, from the Foun-
 ‘ tain of Life and Joy, crown the Heads of my Benefactors !
 ‘ And may I have Grace given me to improve every Talent to
 ‘ the Glory of my Lord and Master !

The *Meeting-House*, built for the *Indians*, at the Charge of the
Province, was now so far compleated, that on *November* 29th
 (which was a Day of *publick Thanksgiving* through the *Province*)
 the Inhabitants met, and attended the publick Worship in it.

The *Indians* being much addicted to *Drunkenness* render’d it
 necessary, that Mr. SERGEANT, and others concern’d for their
 Good, should use all prudent and proper Measures to prevent
 their running into Excess. Accordingly they mov’d to the *In-*
dians, to restrain those among themselves, who were wont to
 make

make Gain by bringing Rum into the Place, and selling it to others; which the well disposed *Indians* freely came into; and agreed upon a Penalty of Forty Pounds *York* Money to be laid upon those who should do it. Those also who kept Taverns in neighbouring Places, and had sold Drink to such *Indians* as were given to Excess, they reprov'd, and endeavour'd to dissuade them from a Practice which prov'd so hurtful to the *Indians*. But some evil-minded Persons, among the *English* and *Dutch*, made a Handle of those Things to disgust the *Indians*; telling them, that this was an unreasonable Incroachment upon their Liberty; that those who abridg'd them of the Liberty of using Drink, would by and by incroach upon their other Liberties; that they were us'd worse than *Slaves*; that they were treated as if they were *Dogs*, and the like. By these Insinuations the *Indians* (who are as fond of Liberty, as of strong Drink) were much disturb'd, and some of them went into great Degrees of Excess; and New-Year's Day being at Hand, which the *Dutch* frequently honour by being Drunk upon it, by whose Example the *Indians* were easily led into the Practice, Mr. SERGEANT was greatly concern'd, lest it should be a Day of great Disorder with them; to prevent which he took a very prudent Method; which I shall give in his own Words.

' December 30th 1739. Preach'd as usual, and propos'd to have an Exercise of publick Worship on New-Year's Day, now at Hand: for I supposed the *Indians* design'd to have a great Frolick on that Occasion, after the Manner of the *Dutch* in the neighbouring Government, whose Example they are very apt to follow: And I thought to have a publick Exercise on that Day, the most likely Method to prevent such Excess; which accordingly succeeded. For on that Day (*January* the 1st) the *Indians* were universally at Meeting, and there was no Drinking at all, tho' there was plenty of Rum in the Town. Which was a rare Instance of Moderation at that Season.

Tho' there were some disorderly Persons among the *Indians*, who were too free with strong Drink, yet this was what the greater Part of them lamented, and they still, in the general, continued to behave well.

Their Number at *Stockbridge* from Time to Time increas'd, by the Addition of new Families from Abroad; so that from about

about 50, the Number when Mr. SERGEANT went among them, they were now increas'd to 120.

Mr SERGEANT in his Journal of *March 27th 1740.* says,
 ' The whole Number of Inhabitants is 120. Our Number
 ' is increas'd by the Addition of new Families, but reckoning by
 ' Births and Deaths the Number is somewhat lessen'd ; which
 ' has one Year with another been the Case ever since I have been
 ' acquainted with these *Indians.*'

This perhaps is the Case of the *Indians* in general, who live bordering upon, and among the *English*. Their Numbers do not increase, but in some Places they are diminish'd & come almost to Nothing. For which divers Reasons may be assign'd, *viz.* Their Intemperance. They are so often Drunk, both Men and Women, that it is doubtless ruinous to the Constitutions both of Parents and Children.—Their great Irregularity in Diet, may be another Reason ; for they frequently go without eating any Thing two or three Days, and when they come again where it is to be had, they eat an immoderate Quantity, set no Bounds to their Appetite, but crowd down whatever they can.—Again, When they are sick, they take little or no Care of themselves, or of one another ; for so long as the sick Person can stand and walk, he goes out of Doors upon all Occasions, be it Rain or Snow, or whatever the Weather is, and whatever Distemper he is exercis'd with. And in the mean Time they make use of few, or no Means to help the Sick. It is a Wonder therefore that they be not all sick, and that any recover when they are so !

In a Letter of *September 8th* Dr. *Colman* inform'd Mr. SERGEANT of the Death of the honourable *Samuel Holden* of *London*, and adds. ' So that Spring of your Comfort and Support, is cut off. Blessed be God that it run so long, and so fully !' But yet the *Doctor* once more assisted Mr. SERGEANT and Mr. *Woodbridge*, by sending them some Thing of what remain'd of that Gentleman's Money. In a Letter of *December 20th* he says.

' What I am able to do at present, is, to deliver into Mr. *Brown's* Hands, *twenty Pounds* of Mr. *Holden's* Money for you, and *ten Pounds* for Mr. *Woodbridge.*' The Receipt of which Mr. SERGEANT acknowledg'd in a Letter of *March 17th* following.

' By

‘ By Mr. Brown, I receiv’d your obliging Letter, with the Money and Books you sent. My Obligations to you increase, and my Gratitude, I hope, in some Proportion : But God forbid that I should forget the Fountain of Good from whence every Stream flows ! My Heart and Eye, I trust, are to him who has put it into your Power and Heart to help me.

‘ The Funeral Sermon on Mr. *Holden’s* Death, is excellent, which I read with great Pleasure. † How happy for, and beneficial to the World, are such large Improvements in Grace ? How honourable to Religion and the glorious Author of our Salvation ? May many such shining Examples of Piety and Vertue appear in the World, to instruct the ignorant, to reprove the vicious, and to encourage the Hearts of the faithful.’

The *Lieutenant’s* Wife, of whom Mr. SERGEANT has divers Times spoken, as a valuable & virtuous Woman, died *July* 14.

‘ With a comfortable Hope (says Mr. SERGEANT) of eternal Life ; spending her last Moments in exhorting her Husband and Children to Godliness.’ And when Mr. SERGEANT visited her a few Days before her Death, and at her Desire pray’d with her ; she told him she was content to die, hoping by that Means to be free from Sin, which was now her Burden ; and if her Life was lengthen’d out, it was likely, thro’ Temptation, she should be prevail’d upon to commit more Sin.

The *Captain’s* Wife also, whom Mr. SERGEANT esteem’d a pious Woman, died the *March* following of a Consumption.

‘ *March* the 29th. This Evening (says Mr. SERGEANT) died *Kunkaput’s* Wife, having enjoyed, all along in her Sickness, a good Hope thro’ Grace of a happy Eternity.’

In the foremention’d Letter of *March* 14th 1741. Mr. SERGEANT first propos’d to Dr. *Colman*, his Thoughts of setting up a *Charity-House*, afterwards call’d a *Boarding-School*, for the Education of Children in Labour and Industry, as well as Learning. Experience taught him that the *Indian* Customs and Way of Living, were great Impediments to the Progress of Christianity among them, and their behaving agreeable to their Profession : for the Men live an idle & indolent Life, which is very unfriendly to Religion ; it being their Custom for the Women to do all the

M *Work,*

† Dr. *Colman’s* Funeral-Sermon on the Death of Mr. *Holden*, preach’d before the *General Assembly*, and printed at their Desire, and by their Order.

Work, as getting Wood, Planting, Howing, &c. The Men generally esteem it a Shame for them to follow any *other* Business *but that of Hunting*. Hence the Women cannot, if they would, be acquainted with Housewifery, being oblig'd to carry on all the Business abroad. Mr. SERGEANT's Design therefore was better to regulate their Conduct in that Respect, by taking their Children, when young, and training up, both Sexes, in Business proper for them, that when they should be grown up, they might be both able and willing to provide for themselves in a Way of Diligence and Industry, which would in great Measure free them from many of those Temptations, by which they are now insnar'd; and enable them to make a much better Figure than they now do, or can do, while they continue entire Strangers to all the Arts of Industry and good Living, and indulge themselves in Idleness.

' I have (says Mr. SERGEANT to the *Doctor*) entertain'd
' Thoughts (and they have made a strong Impression on my Mind)
' of attempting to set up a *Charity-House*, for the Instruction of
' our *Indian* Children, both Boys and Girls, in Business and Industry, as well as in Reading, and Writing, and the Matters
' of Religion. Whether the Motion be from God, Time will
' make more manifest. I should be glad of your Opinion of
' the Thing. This I believe Mr. *Hollis* expected would be the
' End of his noble Beginning. The Design, I am certain, is
' good; whether it be feasible, you may be a better Judge than
' I. It is what I have tho't of for a long Time; but suppos'd
' the Jealousies of the *Indians* would be a Bar in the Way; but
' hop'd that Difficulties of that Nature would vanish with Time.
' I have kept the Design to myself, nor have I ever mention'd it
' to any of the *Indians*. It may perhaps now be Time to act
' upon it. I doubt not but I can procure a good Accommodation of Land for such a Purpose. The Charge I know would
' be considerable; but after a While it is to be hop'd, with the
' Blessing of God, they may be able to maintain themselves, at
' least in great Measure. If I should attempt such a Thing, I
' pray God spare your Life to assist in it, by your Advice,
' Prayers, and Influence with your Correspondents Abroad; and
' to introduce me into their Acquaintance.—'

Dr.

Dr. Colman seems to receive the Proposal with some Surprise, yet blesses it ; and I hope a Blessing is in it, and pray God it may attend it : tho' at present it wants Encouragement.

The Doctor in a Letter of April 4th replies,

‘—Dear Sir, What mean you by your projected Charity-House ? The God of Frankius lead and animate you, own and succeed you. I shou’d wish to live to assist in it by the Will of God. But it needs not at all my living to help it. If the Motion be of God, he will find Hands. He makes Hearts, forms Purposes in them, and means to execute them. As Natban said to David, so I am willing to encourage you to hope, God is with you. We must not be sudden neither ; we may project what others may execute. A good Motion (say they) seldom dies in Parliament ; and shall it in Providence ?—’

But I must leave this Affair, for the present, to attend Mr. SERGEANT in a long Journey of about 220 Miles, to *Susquabanna-River*, where he went with a Design to open the Way for a Mission to the *Shonawoes Indians*, so call’d, who live upon that River, in *Pensylvania* Government, and about 50 Miles from any *English* Inhabitants.

But because I find the best Account of Mr. SERGEANT’s Proceedings in this Journey, given in a Letter to *George Drummond*, Esq; of *Edinburgh*, President of the Committee of Directors, for the Society for propagating Christian Knowledge, I shall first here insert a Letter from Mr. Drummond to Mr. SERGEANT, and then give his Answer, in which the Account of his Journey is contain’d. Mr. Drummond’s is as follows.

Reverend Sir,

‘ In the Course of Correspondence, with a View to see if the Society for propagating Christian Knowledge could be any Way useful, in sending the glorious and everlasting Gospel among the *Indians*, among whom Satan’s Kingdom has remain’d so long undisturb’d, we have heard with great Pleasure of the unwearied Pains you take in Labours of this Kind, in which our common Lord is pleas’d to honour you with great Success. We desire to bless him for it, and to offer up our Prayers for the Continuance of his Presence with you, and for the Preservation of so useful a Life.

‘ I have the Command of the *Society’s Committee of Directors*, as their *President* for the Time, heartily to congratulate you on this Account, and to express the Satisfaction they have in the Prospect of the Help you generously offer to give the *Missionaries* we purpose to settle for the forwarding that good Work. The Rev. Mr. *Dickinson*, and Mr. *Pemberton*, give it as their Opinion, that Forty Pound Sterling per Annum is the least such Gentleman can subsist on. The *Committee* transmit this Proposal to the general Meeting, which meets next Month, with their unanimous Opinion that it should be gone into; and we hope the *Society* will agree to the employing of Eighty Pound per Annum for the Support of two *Missionaries* in your Parts. We have desir’d the Gentlemen to send us a List of proper Persons to correspond with us on the Subject of this Mission; to be authoriz’d properly by the *Society* for that End. But I am particularly order’d, by the *Directors*, to intreat you will favour us with a particular Correspondence with yourself, which be pleas’d to commence with an Account of what Advances Christianity has made among the *Indians* hitherto, and to continue the History from Time to Time. The more particular you are, it will be the more obliging. If you please to address your Letters to me, I will lay them before the *Committee*.

I am with great Esteem,

Reverend Sir,

Edinburgh,
Feb. 9th 1740.

Your most obedient humble Servant,
George Drummond.

To the foregoing Letter, the following is Mr. SERGEANT’S Answer,

Sir,

‘ Your Favour of *February* 9th came to Hand a few Days ago, which has laid me under Obligations to You, and the honourable *Committee of Directors*, for the kind and undeserv’d good Opinion you are pleas’d to entertain of me, & for your Prayers (which I highly value) offer’d on my Behalf, to the God of all Grace. I ask your continu’d Prayers for me, that I may have Grace to be found faithful and successful, in promoting the Kingdom of our glorious Lord, who has honour’d me with so great and important a Trust, as that of Preaching the
‘ everlasting

everlasting Gospel; where his Name has not been known; and in which, thro' the Grace of God, I've Reason to hope my Labour has not been altogether in vain.

There appears to me a fair Prospect of a happy Mission to a Tribe of *Indians* in strict Alliance with ours, known by the Name of the *Showanoos*, living in the Province of *Pensylvania*, about 220 Miles distant from us; to whom our *Indians* have recommended the Christian Religion; but as yet have receiv'd no direct and particular Answer: Only they have heard, that what they sent occasion'd much Talk among them; and that some propos'd the sending of two or three of their Children here, to be instructed in Christianity, in order to teach them.

It was of these *Indians*, I spake to the Rev. Mr. *Dickinson* last Fall; letting him know, that I design'd, by the Favour of divine Providence, to make them a Visit, and to endeavour to open the Way for the glorious Gospel of our Lord Jesus Christ among them; and desir'd his Interest and the Rev. Mr. *Pemberton's* with your honourable *Society*, for the Support of such Mission; if God should open the Door for it.

And now I thank God, and you, into whose Heart he has put it, to contribute to this charitable Design; which I pray God in his infinite Mercy to succeed, to the Glory of his Name among the Gentiles, and to the Honour of his Son, *who is made Head over all Things to the Church*.

Forty Pounds Sterling is indeed the least a Gentleman employ'd in such Service can expect. It is very necessary Undertakings of this Nature should be well supported, that the Missionary may have no other Concern, than to attend the Business of his Mission, in which he will find he has Work enough to do, and must put on Resolution not to be shaken by small Opposition. I intend (God willing) before Winter to make my propos'd Visit to those *Indians*, after which I may be able to give you a more particular Account. But now proceed, according to your Desire, to give a History of the Advances Christianity has made among us.

The *Historical Account* here spoken of, Mr. SERGEANT sent to the honourable *Society* in *Scotland*, but had no Time to take a Copy of it, as he inform'd the Rev. Mr. *Pemberton* of *New-York* to whom he sent it, to be transmitted to *Great-Britain*. Had a

Copy

Copy of it been kept, it would have been a very great Help to me in composing this Work; for Mr. [Name] from his own Papers, Memory, &c. doubtless, was able to give a much better Account of Things than I can possibly do, from the few Papers before me: and without Doubt he gave a very just and correct Account of what pass'd from the Beginning of his Mission to that Time. After his History he goes on to say,

‘ Thus, Sir, I have given an Account of the Progress Christianity has made here, with some general Account of our present State of Affairs: I began to write presently after I receiv’d your Letter in July last, and design’d to have prepar’d the Answer to yours, and sent it before Winter; but the afflicted Circumstances of my Family prevented me then, and by one Interruption & another, I have not been able to finish it till now. I have been so particular, that, perhaps, I shall be thought tedious. In this Point I hope your Candour will excuse me. I have omitted a great many Particulars.

‘ You will easily perceive, in the Perusal of this Journal, that the *Indians* are a very difficult People to deal with; whoever undertakes to have much to do with them, had need to fortify himself with an obstinate Patience. Opposition I always expected, but met with it in Instances where I dreamt not of it, and least expected it. The Devil has always his Temptations and Instruments to promote his Cause. A Number we have, I hope, that are truly converted.

‘ Our Affairs are now in a good and flourishing State, considering the Opposition the Gospel has met with, especially from some professed Christians; I think, the Progress it has made has been extraordinary. May God own his Work and bless it.

‘ I purpose, by the Favour of God, some Time next Month to make my Visit to the *Showanoos*. What I meet with among them I will transmit you an Account of. Let me have the Blessing of your Prayers, that, however unworthy, I may be made an Instrument of promoting the Kingdom and Glory of our blessed Lord. And may God crown all your pious and charitable Designs with happy Success, and you finally with immortal Glory. And grant me the Honour of being reputed,

Stockbridge, *Yours most obedient,*
 April 29. 1741. *Humble Servant,*
 JOHN SERGEANT.

Mr. SERGEANT, according to his Purpose, set out on his Journey, accompanied by some of his *Indians*, to the *Showanoos*; May the 26th. June 3d he arrived at *Sasquabannah*. June 7th he preach'd to the *Indians* living on *Delaware-River*, as he return'd from *Sasquabannah*. And June 20th he got Home.

These brief Hints he has given in his Journal; and in a Letter of June 23d to *George Drummond, Esq*, he gives the following more large Account.

Stockbridge, June 23d 1741.

Sir,

' I am just return'd from *Sasquabannah*, where according to my Design, I have been, in order to open the Way for the Propagation of the Gospel among the *Showanoos*: I found the Place about 220 Miles distant from us, about 50 from any *English* Inhabitants, and the Road to it exceeding difficult.

' The Message we carried was this, Brother, who have seen so many Mornings here at *Mukkhau-waumuk*, you live in Friendship with our Grandfather, our League reaches as far as the great Island, and the River *Auwuksauntuguh*. The Reason of my coming, is, because I dislike our Way of living; our Father above does not approve of it, we weary out his Patience.

' You always stand in the Presence of our Father, and he would have his Children turn about to him. I am come to turn you to him. If you pity your Body & Soul, you will receive the Christian Religion. It is always the Privilege of an elder Brother to teach his younger Brother, if he knows any Thing that is Good. If his Brother be lost, he will tell him, This is the Way to Life.

' The enlightening of the Eyes is in the Christian Religion. You will some Time come to know that we have been lost. You will see what it is to live in Heathenism, if your Eyes are open'd; In the End of the World you will see a Good prepar'd if you embrace the Christian Religion in Truth; and if you believe it not, you will see a Punishment provided. Formerly our Fore-Fathers us'd to send Messages to one another, but their Speeches were Nothing. They were wont in the Conclusion of their Speeches to say, now I see the Sun at Noon you shall always see clearly; you shall see Nothing amiss: But these Things which they spake in Darkeness were Nothing. The only true Light which enlightens the Eyes, is the Christian Religion.

' Brothers,

‘ Brother, this is our Teacher ; we have brought him with us, thinking perhaps he may open your Eyes a little, that you may see the Way to eternal Life. We wish you would hear him. He is our elder Brother.

‘ This Message your Brother at Mauhekun sends you : He likes the Christian Religion.

‘ It must be noted that the Showanoos call our Indians their elder Brother, and ours call them their younger Brother.

‘ When we had deliver’d this Message, they retir’d a little While, and then brought in their Answer ; which was to this Purpose.

‘ It is true, we have one Father above, and we are always in his Presence. The Indians have one Way of honouring and pleasing him, and the White People have another ; both are acceptable to Him. I am glad to hear from my Brother, and to cultivate Friendship with him. He shall always find me here if he has any Message to send : But Christianity need not be the Bond of Union between us. As for your Teacher I cannot understand him. If I could understand him, it might be well to hear him ; but he speaks in an unknown Tongue.

‘ It was easy to see, by this Answer, they had no Mind to receive Christianity. However, I desir’d them to hear something I had to say, and they agreed it should be then immediately. I went out about half an Hour to prepare my Interpreter, by reading my Discourse to him. When I came in again, I found many of them dispers’d, and while I was speaking their Chief went out. They gave no serious Attention at all to what I said. When I had done, they presently fell to talking, and reproaching Christianity ; and shew’d an utter Aversion to it. I would have enter’d into a Debate with them, and endeavour’d to remove their Prejudices, and answer’d their Objections ; but they would hear Nothing of the Matter. I found they had strong and invincible Prejudices against Christianity, at least the Protestant Religion ; deriv’d, it shou’d seem, from the French, and confirm’d by their own Observation of the Behaviour of that vile Sort of Men the Traders, that go among them ; for they said (which I believe is an unhappy and reproachful Truth) that they would lie, cheat, and debauch their Women, and even their Wives, if their Husbands were
‘ not

not at Home. They were further prejudic'd against Christianity from the inhospitable Treatment they had sometimes met with from those who call themselves Christians. They said the *Sinnicas* (a Tribe of *Indians* much under the Influence of the *French*) gave them their Country where they now live; but charg'd them withal never to receive Christianity from us.

The *French* spread their Influence far and wide, and indeed I believe (which I was not so much aware of before this Journey) that they have scatter'd their Poison among all the *Indians* of *North-America*, and have been the Means of stirring up that Jealousy and Suspicion among our *Indians*, which has made us so much Difficulty in dealing with them: for they tell them that the Design of the *English* is to enslave, and then to destroy them, under the Pretence of making them Christians. By these strong Prejudices, I found them so averse to the Reception of Christianity, that I was discourag'd in the Attempt, and so left them, pitying their Ignorance, and praying God to open their Eyes.

When I returned to *Delaware*, I got the *Indians* inhabiting there, together, and preach'd to them in our Dialect, which they could understand without an Interpreter. They were about 30 in Number to hear me, who gave a very diligent Attention, and seem'd to be mov'd, had no Objections to make, but were desirous of further Instruction. I preached to them twice. The whole Tribe is about 400 in Number; but is much dispers'd, having no Accommodation of Land; but I have engag'd some Gentlemen to endeavour to provide for them in that Respect: which, if it can be effected, to their Satisfaction, there is a hopeful Prospect of a successful Mission among them. I have drawn out a Journal containing a particular Account of the Propagation of Christianity among us, which I have sent to the Rev. Mr. *Pemberton*, to transmit to you, which I hope will go safe.

Sir, I am your most obedient, &c.

JOHN SERGEANT.

To George Drummond, Esq;
at Edinburgh.

A generous and charitable Spirit Mr. SERGEANT discover'd in this Visit to the *Showanoos*; a tedious Journey it was, and must of Necessity be of considerable Expence to him; and his

N

Reward

Reward is doubtless with God ; tho' that poor People be not gather'd. † But from Men he receiv'd not any Thing as a Consideration of his hard Service.

As Mr. *Drummond*, in his foregoing Letter, desires, by Order of the *Directors*, that Mr. SERGEANT would favour them with a particular Correspondence, and that he would begin it by giving them an Historical Account of the Progress Religion had made among the *Indians*, &c. So Mr. SERGEANT comply'd with their Desires, sent an Historical Account, and wrote the foregoing Letter. But I find no Return he ever had from Mr. *Drummond*, or any other Member of that *Society*, nor any further Correspondence with it ; except a Letter Mr. SERGEANT wrote to the *President*, for the Time, of that *Society* of May the 18th 1749. desiring, if it fell within their Sphere, that they would assist in promoting the *Boarding-School*, then begun at *Stockbridge*. Whether Mr. SERGEANT's Letter fail'd by the Way, or what else happen'd to prevent a friendly Correspondence, I am not able to say.

Some Time before this, Mr. SERGEANT wrote to Dr. *Colman*, desiring he would procure for him Dr. *Watts's* Works, except a few Pieces already in his Hands ; which I suppose the *Doctor* did without Charge to Mr. SERGEANT. Before this I find him acknowledging, in a Letter to the *Doctor*, the Receipt of Dr. *Watts* upon Prayer. And June 1st 1742. Dr. *Colman* says to him.

‘ I inclose for you twenty Pounds out of the Bounty of Madam *Holden* and *Daughters*, to assist in your Support, in your singular Services for the Kingdom of our Lord & Master. With this I send you also two Pacquets containing six more Volumes of Dr. *Watts's* Works ; one Pacquet contains *Humane Understanding, The World to come ; and the Use and Abuse of the Passions*. The other Pacquet has his *Humble Attempt. Strength & Weakness. Heaven and Hell*. I put in a Sermon of Dr. *Sewall's*, and Dr. *Cbauncey's*, and my own.

And to shew the Candour and Gratitude of Mr. SERGEANT, I here transcribe the Substance of his Letter to the *Doctor* on this Occasion.

Reverend Sir,

‘ 'Tis several Months since I receiv'd your Letter by Mr. *Williams*, with twenty Pounds, for which my Thanks have been due,

due, and should have been return'd before now, had I not waited for the *Pacquet* that I might, being affected with greater Gratitude, return my Thanks with double Zeal. The Books are lately come to Hand, a most acceptable Present ; nor have I had Time to peruse them, more than just to have a Taste of Dr. *Watts's* Spirit.

When I speak of Dr. *Watts's* Spirit in his Writings, I mean something the most excellent to be found in Humane Nature, and near akin to angelick Dignity ; there is something so just and rational, and at the same Time so modest, candid and generous in that Gentleman's Sentiments, that they strongly impress the Mind, and engage the Attention and Affections. Would to God the same Spirit of Candour and superior Devotion shew'd itself in all Writings, especially of Divines, and reign'd in the Heart of every Christian : How many needless Controversies would be ended by it ? And how much sinful Division cease in the Christian World ? Alas ! how much Need have we, at this Day, of the same Candour and Largeness of Soul ? Certainly, methinks, that Devotion must be less acceptable to God, which subsists in a Soul confin'd and narrow towards its Fellow-Men. May divine Grace enable me to be wiser and better by those Means Providence by you has put into my Hands, to make me so ; and may the Blessings of God rest on you for all your Kindness to me. I am ashamed to deserve so little of the generous and benevolent Notice you have taken of me : But I know 'tis your greatest Satisfaction to do Good ; nor will Heaven forget to reward the Benevolence of your Heart, how little soever I have merited your kind Notice. Forgive me, Sir, if Gratitude constrains me to write, what perhaps will be offensive to that Modesty, which almost makes you forget your good Deeds. I thank you particularly for your own Sermon, and am glad to find in it so just a Censure of some Things, which unhappily darken the Glory of what has appear'd to bear so many Marks of a divine Work in this Land.—— I have the Satisfaction to inform you, that there seems to appear a more than common Spirit of Seriousness and Reformation among our *Indians*, and a pretty general Disposition among the *Indians* in these Parts round about us, to receive Instruction.——

Dr. Colman, being acquainted with Mr. SERGEANT's Design of setting up a *Boarding-School* at *Stockbridge*, as before related, inform'd the Rev. Mr. *Isaac Hollis* of it, who was disposed to encourage it; as appears from the *Doctor's* Letter of *September 27th 1742.* to Mr. SERGEANT, in which are the following Passages.

‘Yesterday came to me another Letter from the Rev. Mr. *Hollis*, wherein he expresses his Wonder and very great Offence, that nothing more is done by us here in *New-England*, for the Propagation of Christian Knowledge among the Heathen; which declares, he thinks, we have no Care for their Souls. You at *Boston* (says he) might save it out of your fine *Hollands*, *Silks*, and *Laces*, and *superfine Woollen Cloths*; and have a School erected for *Heathen* Children in Imitation of what *he* has essay'd already. As to our superfluous Expences, I must answer and plead guilty; but as for the *School*, the Difficulties attending it from the Indisposition of the *Indians* to send their Children, or those to come if a School were open'd, I must leave you to lay before him. The good Gentleman promises to lend a helping Hand to such a School, if it were set up here.

That charitable and generous Gentleman Mr. *Hollis*, had been at the Expence of about *two Hundred and eight Pounds* Sterling, in the Space of about four or five Years, for the Benefit of the *Indians* at *Stockbridge*, which was then upwards of *one Thousand Pounds* our Money; as appears from a Passage in Dr. Colman's Return in Compliance with Mr. SERGEANT's Request. *August 20th 1743*, the whole of which will by and by be inserted.

The Passage is,

‘— *November 19. 1736.* I receiv'd from Mr. *Hollis*, his Bill on Col. *Wendell*, to pay *fifty-six Pounds* Sterling for the Education of *12 Indian Boys* at *Housatunnuk*, under the Care of the Rev. Mr. SERGEANT. And *August 15. 1738.* I had a second Order from him for *three Hundred & forty-three Pounds* our Money. And again *May 17. 1740.* a third Order for *four Hundred and forty-seven Pounds nine Shillings.*—’

But what have we done in Comparison of him? Have any of our wealthy Professors put to their helping Hand to this laudable and glorious Design? While he has been at the Expence of maintaining *12 Boys*, has any private Gentleman in *New-England*

land been at the Expence of maintaining one? If therefore Mr. Hollis had been inform'd how little we do, is it at all strange that he should express his Wonder, and very great Offence, that nothing more is done by us here in New-England for the Propagation of Christian Knowledge among the Heathen.

Mr. Hollis also, in the forementioned Letter to Dr. Colman, desir'd an Account from Mr. SERGEANT how his Money had been expended, and to what Purpose? Mr. SERGEANT therefore wrote to him, and not only gave him a particular & satisfactory Account how his Money had been laid out, but also of what Advantage it had been: That several of his Scholars had made great Progress in Learning, &c:— But Dr. Colman having transcrib'd the Substance of that Letter, in his Recommendation of Mr. SERGEANT's Proposal of a more effectual Method for the Education of Indian Children, which will come in hereafter, I shall not insert it here.

The Difficulties which Mr. SERGEANT apprehended would attend setting up a *Boarding School*, viz. the unreasonable Jealousies of the *Indians*, vanish'd more and more, and he now tho't them ripe for such a Proposal; and therefore wrote to Dr. Colman upon that Subject, January 24th 1742, 3.

—I am much pleas'd with Mr. Hollis's Projection for a *School*—wrote to you a Year or two ago about that Matter;— then thought that the *Indians* would not bear such a Design; but now their Temper, especially of late, seems to be much alter'd for the better, and a more than ordinary Spirit of Religion seems to prevail. Thanks be to divine Grace for it! I am now of Opinion there is little or nothing on the Part of the *Indians* here, and in their Neighbourhood, to discourage such an Attempt. And if you think it worth while (as indeed I think it is) to undertake so great a Thing, I pray you, either by yourself, or by the Assistance of some Friend that has a turn of Mind for such Projections, to draw up a *general Plan* of a *School* for the Education of *Indian* Children; which shall provide not only for their Instruction in Learning, but also in Labour; and send it to me, and I will try the Temper of the *Indians* with it. You may make some guess of the different Temper prevailing now among the *Indians*, from what did a few Years ago by this, that two of our young Women, not
long

‘ long since, of their own Accord, desir’d me to provide them
 ‘ Places among the English, that they might live with them,
 ‘ and support themselves by their own Labour, in order to learn
 ‘ the English Language & Manners; tho’ a few Years ago they
 ‘ would not be hir’d to it. And, accordingly, I sent two of them
 ‘ to *Northampton*, where they liv’d contented as far as I know.—

And in another Letter of *April 7th* he adds upon the same Subject.

‘ —You will find in what I have written to Mr. *Hollis*,
 ‘ that I have propos’d the Affair of the free *Boarding School* to
 ‘ the *Indians*, and that they are mightily taken with it. I wait
 ‘ with Impatience for an Answer to what I wrote you last.

What Mr. SERGEANT wrote to Mr. *Hollis*, he sent unsealed to Dr. *Colman*, to which the *Doctor* has Respect in the Beginning of his Letter of *May* the 18th 1743. to Mr. SERGEANT.

Reverend and dear Sir,

‘ Your’s of *January 24th*, and *April 7th*, are before me. I
 ‘ made no Answer to the first, waiting for your’s to Mr. *Hollis*,
 ‘ which has been long in coming. I have cover’d it to Mr.
 ‘ *Hollis*. It will be very acceptable to him. The Account given
 ‘ of the happy Disposition among your *Indian* young People, both
 ‘ Male and Female, is admirable; and I give thanks with you
 ‘ to the blessed Spirit of God. I hope it will encourage Mr.
 ‘ *Hollis* to go on; and I purpose to ask Mrs. *Holden’s* Leave to
 ‘ apply One Hundred, our Currency, towards your projected
 ‘ *Boarding-School*. I hope the *Commissioners* of *Boston* will make
 ‘ some Allowance towards it. And I shall be ready to join here
 ‘ in a Subscription for some annual Contribution. But as for
 ‘ my drawing up a *general Plan*, as you desire, of such a *School*,
 ‘ it is out of my Line; and we must rely on yourself to do it.
 ‘ You must needs have a more clear Idea of the Thing than we
 ‘ here can;—that Religion and Labour go together in it, is, to
 ‘ be sure, most natural. I pray God to bring forward such a
 ‘ Foundation.—Old as I am, I have sent a Copy of your
 ‘ Letter to Mr. *Hollis*, unto Dr. *Avery*, to communicate it to the
 ‘ *Indian Corporation* at *London*; and the same I have copied out
 ‘ for the *Commissioners* here at *Boston*. It may be my last Ser-
 ‘ vice, and I hope will be a good one.’

Dr,

Dr. Colman having declin'd drawing up a *general Plan*, &c. and desiring Mr. SERGEANT to do it ; he accordingly, in a Letter of *August* the 1st, wrote his Proposal of a more effectual Method for the *Education* of *Indian Children*, &c. which was as follows.

Stockbridge, August 1. 1743.

Reverend Sir,

‘ I now send you a general and rough Draught of that Design for the *Education of Indian Children*, which I have some Times formerly hinted to you, that I had formed in my Mind, with a *Desire*, that you would *communicate* it to the World in as *publick* a Manner, as possible, and with such *Recommendations*, as you may think proper.

‘ What I propose therefore in general is, to take such a *Method* in the Education of our *Indian Children*, as shall in the most effectual Manner change their whole Habit of thinking and acting ; and raise them, as far as possible, into the Condition of a civil industrious and polish'd People ; while at the same Time the Principles of Virtue and Piety shall be carefully instilled into their Minds in a Way, that will make the most lasting Impression ; and withal to introduce the *English Language* among them, instead of their own imperfect and barbarous *Dialect*.

‘ And to accomplish this *Design*, I propose to procure an Accommodation of about 200 Acres of *Land* in this Place, (which may be had without any Cost of the *Indian Proprietors*) and to erect an *House* on it, such as shall be thought convenient for a Beginning ; and in it to maintain a Number of *Children* and *Youth* (not under *ten*, nor above *twenty* Years of Age ;) and to have them under the Direction, Care & Tuition of *two Masters*, one to take the Oversight of them in their Hours of *Labour*, and the other in their Hours of *Study* ; and to have their Time so *divided* between Study and Labour as to make one the *Diversion* of the other, that as little Time as possible may be lost in Idleness. It will, I think, be necessary, there should be two Masters for this Purpose, because it will be too tedious a Task for one. I propose that the Fruit of their *Labour* shall go to their own *Maintenance*, and to carry on the general Design ; except perhaps some particular *Premiums* out of the Profits of their Labour, if it can be afforded, to encourage *Industry*. I
‘ propose

‘ propose also to have a Stock of *Cattle*, &c. maintained on the Place for the same Purpose.

‘ I propose to take into the Number, upon certain Conditions, from among any of the *Tribes* of *Indians* round about; that by *their* Means, under the Blessing of God, the Principles of Vertue and Christian Knowledge may be *spread* as far as possible; which, perhaps, in a Course of Years may, by the Grace of God, *open the Way* for the Propagation of Christianity to the *remotest Tribes*.

‘ To lay the Foundation, and to support so great a Design as this, will, without Doubt, cost a *great Deal* of Money; the Supply of which *depends* altogether upon the Smiles of *divine Providence*, and the *Charity* of good People, who may think proper to favour it.

‘ The Need of some such Design as this, is very obvious to all that are in any Measure acquainted with the Disposition and State of the *Indians in America*. It is well known, that Vertue and Piety make but a *slow Progress* among them in the Methods that have hitherto been used to promote these Ends. Nor can I think of any Thing so *likely*, as what is here proposed, in human Probability, to *root out* their vicious Habits, and to change their whole Way of Living. I hope therefore the apparent Goodness of this Design will recommend it to all charitably disposed Persons, who would gladly *honour God with their Substance*; and that it will approve itself to, and be promoted by, Persons of *all Parties*; since it is a Design *generous* in its Intention, and calculated for the common Good of a *very miserable and degenerate Part of our Race*, and has no *Party-View* in it at all. I persuade myself therefore that all those who are concerned for the *Glory* of our common MAKER, and the *Father of the Spirits of all Flesh*, and for the Honour of our common SAVIOUR, to whom the *Heathen* are given for his *Inheritance*, and the utmost Ends of the Earth for his Possession, or that are only inspired with the generous Sentiments of *Compassion to the Miserable*, will unite in promoting the Design here proposed.

‘ If PROVIDENCE encourage and succeed this Design, and a Fund sufficient to carry it on, can be procured, I purpose to enlarge the Foundation, so as to take in *Girls*, as well as *Boys*, to

‘ to be educated in a Manner suitable to the Condition of their Sex ; for I think the Cultivation of *both the Sexes* has a natural Tendency to improve each other more easily and successfully.

‘ I design the *Discipline* to be used with them shall be as strict as those will bear, who know *nothing like Government* among themselves, and have an *Aversion* to every Thing that *restrains* their Liberty.

‘ I know it is apt to be *suspected* in such Designs, pretended to be for the publick Good, that there is some *Self-Interest* at Bottom, which is the Spring of the Motion. If the World *suspect* any Thing of this Sort in the *present Projection*, as some no Doubt will ; and the rather, perhaps, because it has been *amused* with Projections of this Kind, which have appeared to many meer *personal and selfish*, or, at best only *Party Designs*, I know not how to give any further *Satisfaction* for the present, than to *declare solemnly* that I have *no other Aim*, than the *Good of the Indians*, and that I have no Expectation of any *personal Benefit* at all, more than the *meer Satisfaction* of being *instrumental*, under God, of doing them so great a *Kindness*, and rendering them a more *happy Society* by cultivating *Humanity* and Vertue among them.

‘ That the *Indians*, in general, are a People *difficult* to be reformed from their own *foolish*, barbarous, and wicked Customs, the *Unsuccessfulness* of Attempts upon them for this Purpose is a melancholly *Proof*, which though it may appear *discouraging* in further Endeavours ; yet, I think, to a generous Mind it should rather be improved as an *Argument to form and execute new Projections* for this Purpose. And indeed, perhaps, the *Neglect of promoting Industry* among them is the chief *moral Reason* of so little being done to Purpose in forming their Manners. And therefore, I hope the Want of *wish’d for Success* in other Attempts will be *no Objection* with any that desire to be *Benefactors to Mankind*, against contributing their *Part to this*, which I think, has so apparent a Tendency to promote *Industry and Humanity* among a barbarous People. But tho’ I think the Design here proposed has the probable Appearance of proving *successful*, yet I do not *flatter* my self with any *Romantick Expectations* of accomplishing *all* the Ends proposed at once ; nor is it to be *expected*, in the ordinary Course of

O

‘ Things,

• Things, but that a great Deal of *Cost and Pains* with Respect to
 • many particular Persons will be *lost*. This is what happens of
 • Course in all Designs of this Nature : And yet, it is to be hoped,
 • *some Good* will be done : Nor will the Benefactors loose their
 • Reward with God, though the Design should not be crowned
 • with all the happy *Success* might be wished and hoped for.
 • The meer *Suspicion*, that the Design in the *Event* will prove
 • *unsuccessful*, ought *not*, I think, to *discourage* the Attempt.
 • How many are there, that *frustrate the very Grace of God itself* ?
 • How many with Respect to whom *Christ has died in vain* ?
 • And yet (to speak after the Manner of Men) *this* was no Hin-
 • drance to his laying down *his Life* for Sinners. He indeed
 • has obtain'd all the Recompence in the Salvation of Souls,
 • which he had in his Eye ; and GOD *all the Glory of his bene-*
 • *volent Purposes*. He *sees the Fruit of the Travail of his Soul,*
 • *and is satisfied*. Nor will any *Benefactors* here loose the *Praise*
 • *and Reward* of their gracious Intention and Endeavours. (See
 • *Isa. xlix. 1,—6.*)

• It may perhaps with some be an *Objection* against attempting
 • any Thing of this Sort, that the *Indians are a base, ungrateful*
 • *People*, insensible of Kindnesses done them. To this I *reply*,
 • that though it be true, that this is the base, ungrateful Tem-
 • per of *Indians*, yet I think it is rather an *Argument in Favour*
 • of a Projection calculated to promote *Humanity* among them,
 • than otherwise : For the Objection supposes them to be greatly
 • *debased*, and shews the Need there is of *cultivating a Soil so*
 • *barren*, or rather a Soil so *over-run* with hateful *Weeds*, and
 • pricking Thorns. But whtever Weight *this* Objection might
 • have with *others*, certainly it ought to have none with a *Chris-*
 • *tian*, who is commanded to *imitate the Beneficence of his HEA-*
 • *VENLY FATHER*, who *does Good to the Evil and Unthankful*.
 • Had this Consideration sway'd the Mind of our blessed SAVIOUR,
 • would he ever have shed his *Blood* for those, who pursued
 • his Life to Death ? Nor did God refuse to *distinguish the*
 • *Israelites* with his *peculiar Favours* from all the Families of the
 • Earth, because they were an ungrateful *stiff-necked* and rebellious
 • House.

• I would *not* have it thought from *what* I have written above,
 • that all that has been done here, to introduce Christianity and
 • good

‘ good Manners, has proved altogether *in vain* ; for, through the Grace of GOD, some *good Effects* have attended *our Labours* here : And, the *Indians seem now well prepared* for the Execution of what I have here proposed ; which their *Jealousy* would have been an effectual *Hindrance* to a few Years ago.

‘ I shall be glad of the *Thoughts* of candid and ingenious *Gentlemen* communicated to me for the Improvement of the *Design* here proposed : And shall be ready to answer any *Queries* that may be made in Relation to it.

‘ Thus, Sir, you have what I desire may be communicated to the *publick* from me. It will be well perhaps that you should preface this with some general *Account* of what Mr. *Hollis has done*, and what he *expected from this Country* in Prosecution of his Design ; which was what suggested to me the Design proposed above. Some *Gentlemen* seem to be of Opinion, that this is *not an happy Time* to set such a Design on Foot ; which for ought I know is true ; but I do not think it best to *postpone* it on that Account. For who knows when we shall have a *better Time* ? It is possible it may be *worse*. Nor would I wish to have your *blest* MASTER take you from us, ’till you have help’d in laying this *Foundation* also for the Increase of Glory to his *Name* by promoting *this Scheme*, on which I confess my Heart is much set, and which will (I hope) prosper the better for your countenancing it.

‘ I thank you for your *kind Letter*, and for the *Pamphlets* that accompanied it, and am,

with great Honour and Reverence

your most obliged

humble Servant,

JOHN SERGEANT.

Hadley, August 9.

‘ P. S. As I have tho’t it necessary there should be some Persons proposed to receive and disburse the Monies, that may be collected for the Purpose above, I have thought of the Hon. Col. *Stoddard*, and Col. *Porter*, the Rev. Mr. *Edwards* of *Northampton*, Major *Williams*, and Col. *Oliver Partridge*, for this Purpose ; with whom I have conversed on the Affair, and have their *Consent* to be proposed as Persons willing to take this Trouble on them. Which you may, if you please, signify to the World.

J. S.

Dr. Colman's Return in Compliance with Mr. SERGEANT's Request, is as follows.

Boston, August 22. 1743.

‘ It having pleas’d my Rev. Brother thus openly to address and oblige me, I do most willingly publish his *Letter* : And if my *Name and Hand* can serve in any Measure to promote the happy *Foundation* which his Heart is set on, (I humbly hope under some special *Influence* from above) I give *them* with all my *Heart* ; with Thanksgiving to GOD who many Years ago was pleas’d to incline my Honour’d Friend and Rev. Brother Mr. *Isaac Hollis* (then of *London*) into those *Bounties* to us, which are now issuing in this *Proposal* of a *Boarding-School* for the more effectual *Instruction and Education* of the *Indian Children* in the *Western Borders* of our *Province*.

‘ It was about the Year 1731, 2. that Mr. *Isaac Hollis*, (Nephew to *Thomas Hollis*, Esq; the great Benefactor to *Harvard College*, and soon after his pious *Uncle’s* Decease) sent me a *Hundred Pounds Sterling*, with his particular *Directions* how to distribute and lay it out ; adding, ‘ that he had seen many of my *Letters* to his *Uncle* and his to *me*, which now led him into his *Writing* to me, and this his Gift to us.

‘ In the Year 1734, when he had seen the printed Account of the *Ordination* of Messieurs *Parker, Hinsdel* and *Secombe*, and their *Mission* to the *Indian Tribes* on the *Eastern* and *Western Borders* of *New England* ; Mr. *Hollis* then earnestly made me a most generous *Offer* of *twenty Pounds Sterling per Annum*, for *Ever*, for the Support of a *fourth Missionary* ; but in Faithfulness I advis’d against such a Disposition of his *Money* ; & as earnestly propos’d to him the Application of it for the Support of a *Missionary* thro’ the wide Spread of the *desitute Settlements* I had heard of in the *Province* of *New-Jersey* ; but he did not approve of my *Advice*.

‘ Within two Years after this, I heard of a very promising *Door opening* for the *Gospel* among the *Indian Tribe* at *Housatunnuk*, and that a Person of Mr. *SERGEANT’s* Character for *Piety* and *Learning*, (then one of the *Tutors* in *Yale College* in *Connecticut*) was willing to quit his *Fellowship* and the *Prospect* he reasonably might have of one of the best *Settlements* our *Country* could afford him, in any of our vacant *Churches* ; and to de-

vote

“ vote himself to the Glory of *Christ* in the Service of the Souls
 “ of those poor *Heathen Families* ; Whereupon I immediately let
 “ Mr. *Hollis* know, that now I could freely and earnestly advise
 “ him to fix his *twenty Pounds Sterling* per An. for the Support
 “ of *this Mission* :

“ In *Answer* to this Motion, *Novemb. 19. 1736.* I receiv’d from
 “ Mr. *Hollis* his Bill on Col. *Wendell* to pay *56 l. Sterl.* for the
 “ Education of *twelve Indian Boys* at *Housatunnuk*, under the Care
 “ of the Rev. Mr. SERGEANT ; and *Aug. 15. 1738.* I had a
 “ *second Order* from him for *343 l.* our Money ; and again *May*
 “ *17. 1740.* a *third Order* for *447 l. 9 s.* : (Errors excepted.)

“ Upon this gracious *Call*, and bountiful *Direction* of *Divine*
 “ *Providence*, Mr. SERGEANT has been laying out himself gladly
 “ from Year to Year, in the Strength of GOD, in the Trust com-
 “ mitted to him, with Caution, Care and Diligence, according to
 “ the Measure of *Wisdom* given him from *on High* ; whence every
 “ good and perfect Gift comes down, both the *Heart* and *Oppor-*
 “ *tunity* for the doing Good.

“ On the *Sixth* of *May 1743.* Mr. SERGEANT cover’d to me
 “ a *Letter* to be forwarded to the Rev. Mr. *Hollis*, giving him a
 “ particular *Account*, of the laying “ out his *Moneys* for the
 “ *Maintenance* of his Boys ; and of the *Methods* he had used for the
 “ *cultivating Humanity*, and introducing the *English Tongue* and
 “ *Manners* among them, and for their *Proficiency* in Knowledge,
 “ *Vertue* and *Piety* ; by which Means, through the Blessing of
 “ GOD, several of them are affected with a *Sense* and *Relish* of
 “ *Divine Things* ; and One of them in particular has made *extraor-*
 “ *dinary Progress* in his *Learning*, and appears truly *pious*, and
 “ has been singularly *serviceable* to him, *assisting* him in his *Tran-*
 “ *sations* *Expositions* and *Applications* of the *Scripture* ; and
 “ also very *helpful* among the *young Indians* in a *general religious*
 “ *Concern* that has of late prevailed among them.” Mr. SERGEANT
 “ adds, “ that *this young Indian* is already well *qualified* to keep
 “ *School* among his *Countrymen* ; and within a few *Years* will
 “ probably be fit to be a *Preacher* of the *Gospel* to them.

“ *Two or three other* of his Boys, Mr. SERGEANT says, are
 “ *serviceable* in *improving* the *Rest* of the *Indians* in Knowledge
 “ and *Virtue* ; and he adds, — “ that it had been a *continued*
 “ *Series* of *unwearied Kindness* to the *Indians*, that had at length
 “ intirely

“ intirely overcome their Jealousies and Suspensions ; and gain’d an almost universal Disposition in them to receive Instruction.

“ He then inform’d Mr. Hollis, “ that he has had in his Mind, for some Years, to set up a free Boarding-School for the Education of Indian Children, in which he proposes that they be brought up to Labour as well as Learning and the Exercises of Devotion ; with which Proposal the Indians seem to be mightily taken ; being sensible of their Folly in their being formerly so backward to improve the Advantages put into their Hand.

“ Upon all, Mr. SERGEANT adds his “ Prayer, that Almighty Power may effect the merciful Purpose of Sovereign Grace among them !—” and then concludes with a free and noble Declaration to Mr. Hollis in the following Words,

“ Sir, As to your making any Allowance to Me, for my Care and Trouble, of which you speak in your very obliging Letter to me, I neither ask nor desire it, and beg of you not to think of it ; for I should indeed be ashamed to accept any Thing of you (though my stated Allowance is not large) but your Intercessions at the Throne of Grace for me, of which I stand in great Need — “ We can never be thankful enough to You, under GOD, for having put it in our Power to do so much to promote our general Design. Through your Liberalities, Thanksgivings abound to GOD, who I am sure will reward your Charity ; and I doubt not but Generations to come will bless your Name, and you will find your Reward in Eternity.——”

JOHN SERGEANT.

“ I was so charm’d with the Spirit and Contents of this Letter, that I took a Copy of it before I seal’d it up, and forwarded it to Mr. Hollis : And not only so, but old as I am, and unapt now to transcribe, yet I wrote several Copies, and sent one to an Honourable Member of the Corporation at London, who have the Distribution of the Indian Fund ; another to the worthy Secretary of their Honourable Commissioners here at Boston ; and yet a third to a Rev. Minister in Scotland, if he sees good to communicate it to the Secretary of the Honourable Society for propagating Christian Knowledge at Edinburgh ; and after all I publish’d it in the Weekly Christian History at Boston, No. 19. So that I have in a Manner prevented, and abundantly answered, Mr. SERGEANT’s Request to me in his present Letter before it

came ;

‘ came ; and gone beyond all he could *imagine* or expect from
 ‘ me, in Way of *prefacing* and *recommending* his *pious Design* and
 ‘ *Proposal*. And I can truly add, that I shall account my self
 ‘ honour’d by GOD in my *advanced Age*, If I may *finish* my
 ‘ *Course* of Services to my *Country*, and the *Churches* of CHRIST
 ‘ here, by *ministring* now under my *dear younger Brother*, in this
 ‘ his *servent devoting* his *Life and Powers* to the *Glory* of GOD
 ‘ in the *Salvation of the Heathen*.

‘ I even *dare* therefore to recommend *Him*, and his proposed
 ‘ *Boarding-School*, not only to the *pious* and *Charitable* among
 ‘ ourselves, nor only to those of the Denomination of *New-England*
 ‘ in our *Nation* and *Provinces* ; but also (might it not be thought
 ‘ *presumptuous*) even to the most Honourable *Societies* for *propa-*
 ‘ *gating* the *Gospel* and of *Christian Knowledge* in *London & Edin-*
 ‘ *burgh*, for their generous *Assistances* to a *Projection* truly *Catholic*,
 ‘ and without *respect* of *Parties* ; which I hope the *Divine Pro-*
 ‘ *vidence* may be laying by the *Hands* of his *Servants*, Mr. *Hollis*
 ‘ and Mr. *SERGEANT*, in this obscure *Corner* of our *Province* at
 ‘ *Stockbridge*, alias *Housatunnuk*, for a more *effectual Entrance*
 ‘ among the *Indians* than we have yet seen.

‘ But there are *two* or *three* Things more, that I find my self
 ‘ *obliged* to hint at, before I conclude the present Writing.

‘ One is (as Mr. *SERGEANT* requests of me in his Letter) to
 ‘ intimate to the *Publick* Mr. *Hollis* his *Expectations* from *Us*
 ‘ *here in New-England*. And indeed, in several of his *Letters* to
 ‘ me, he has wrote with some *Discouragement of Spirit* on this
 ‘ Head ; “ Why *We*, a People of such *Name* for Religion, do
 ‘ not exert our selves more in *Prosecution* of like *Effays* for a
 ‘ more *effectual* gospelizing the *Heathen* round about us ? And
 ‘ now that *He* has *advanc’d* as he has done for the *Education* of
 ‘ a Number at *Housatunnuk* ; he hears of *none* of our rich Men
 ‘ falling in with their *Assistances*.

‘ This has been Matter of *Stumbling* to him, and I wish the
 ‘ *Block* may be now removed by the Contributions of many to
 ‘ the *School* proposed : which may be an *Odour of a sweet Smell*,
 ‘ a *Sacrifice acceptable and pleasing* to GOD.

‘ Another Thing suggested by Mr. *SERGEANT*, and a most
 ‘ *wise* and *necessary* one in the present Case, is — “ his *taking in*
 ‘ “ *Girls as well as Boys*, if Providence succeed the Design, and a
 ‘ “ Fund

‘ Fund sufficient to carry it on, can be procured:” I must needs add,
 ‘ on *this* Head, that this Proposal is a Matter of absolute Ne-
 ‘ cessity, wherein we are not left at *Liberty* either as Men or
 ‘ Christians; for there cannot be a *Propagation of Religion* among
 ‘ any People without an equal Regard to *both Sexes*; not only
 ‘ because *Females* are alike precious *Souls*, form’d for GOD and
 ‘ Religion as much as the *Males*; but also because the *Care* for
 ‘ the *Souls of Children in Families*, and more especially in those
 ‘ of *low Degree*, lies chiefly upon the *Mothers* for the first *seven*
 ‘ or eight Years: Which is an Observation or Remark, which I
 ‘ had the Honour to make unto my dear and honour’d ancient
 ‘ Friend *Henry Newman, Esq;* Secretary to the Honourable and
 ‘ Reverend *Society* for promoting Christian Knowledge; which
 ‘ when he had communicated to *Them*, they put it into *Print*,
 ‘ and sent it to the Directors of the 1764 *Schools*; (if I have
 ‘ not miscounted) that so a *greater Proportion of Girls* might be
 ‘ taken into them to receive a religious Education for the sake
 ‘ of *their Posterity*, and therein for the more effectual answering
 ‘ the very End of their *Charity-Schools*. By which *Instance* I
 ‘ received the following *Instruction* “ What an *unknown* and
 ‘ *untbo’t* of Good, a Man may do by a *single & occasional right*
 ‘ *Tho’t* or *Line*; it proving in the *Case* before me, as if I had
 ‘ wrote 1764 *Letters* to the Directors of so many *Schools*, for the
 ‘ Service of *Posterity*, and in Favour of *Female Children*: And
 ‘ what added a *Thousand-fold* more to the *Virtue & Force* of my
 ‘ *Line*, was the *Approbation* of so *venerable a Body* of Gentlemen,
 ‘ and their *Recommendation* of it to the *Observation* of the *Over-*
 ‘ *seers* of their respective *Schools*.

‘ I have now only to add upon Mr. SERGEANT’s Postscript,
 ‘ — that the *Gentlemen* whom he has *nam’d* to receive & disburse
 ‘ the *Moneys* which may be given for the building and support of
 ‘ his *Boarding-School*, are *Persons of known Character* among us
 ‘ for *Integrity* and Honour; to whom I only wish may be added
 ‘ the Rev. Mr. *Stephen Williams* of *Springfield*; whom it pleased
 ‘ GOD to use so much as a *zealous and laborious Instrument* of
 ‘ the Settlement of the Gospel at *Houjatunnuk*.

‘ Now Thanks be to GOD for his *Unspeakable Gift*, a right
 ‘ *liberal Heart and Hand*, in one Part of his *Church* and another.
 ‘ No *Tongue* of Man can fully *speak* of it! or enough celebrate

‘ it!

‘ it ! *Unspeakable* is the *Good* done to the *World* by it ! *unspeak-*
‘ *able* is the *Glory* redounding to the Name of *CHRIST* from
‘ it ! and also the *Good* to *our selves* in it and from it is *un-*
‘ *speakable*, both thro’ the *Life* that now is, and in that which
‘ is to come ! Only the *Day* of *CHRIST* can reveal the *Glories*
‘ and *Joys* awaiting it thro’ a blessed *Eternity* : “—*Lord, when*
‘ *saw we thee hungry and fed thee ? or thirsty & gave thee Drink ?*
‘ —*Verily in as much as you did it unto one of the least of these,*
‘ *ye have done it unto Me.*” BENJAMIN COLMAN.

The foregoing Letter of Mr. SERGEANT containing his Propo-
 sal, &c. and Dr. Colman’s Return, &c. were made Publick
 by the *Doctor*, according to Mr. SERGEANT’s Desire ; with a
 Design to excite the pious generous and well disposed in this
 Country, and in *Great-Britain*, to charitable Contributions for
 the setting up & supporting the proposed *Boarding-School*. And
 Dr. Colman distributed many of them, where he tho’t they would
 be most likely to answer the End proposed. And in a Letter
 to Mr. SERGEANT of *September 17th* he gives him the following
 Account.—

“— I cover to you your Letter in Print. I wish my Re-
 turn to it may be acceptable to you & others ; and I humbly
 beseech God to incline many Hearts, Here and Abroad, to
 contribute to your most pious and generous Proposal. I have
 cover’d four of them to His Excellency our *Governor*, and sug-
 gested to him my Hopes that the *General Court* will smile upon
 it, at their next Session.”

And in another Letter of the 22d of the same Month.

“— It was a great Pleasure to me Yesterday to see Mr.
Josiah Jones. I have deliver’d to him *twenty Pounds* old Tenor,
 to deliver to you for your further Assistance and Support in
 your Work. I have desir’d him to call at our Deacon *Philips’s*
 for two Dozen Copies of your Letter to me, and my Return
 to it ; presented by Major *Henchman*, who sends them to you
 for the Copy.— I have distributed already of them 70, and
 shall receive 50 more to Day to distribute. I have already
 cover’d to Dr. *Watts*, Dr. *Guise*, Madam *Holden*, Mr. *Newman*,
 Mr. *Oswald* and *Brackstone*, Booksellers, Dr. *Avery*, Mr. *Hollis* ;
 and to Mr. *Willison* of *Dundee*, and am going to put up for
 Mr. *Palmer*, Mr. *Coram*, Dr. *Wilson* and others on the other

• Side the Water. I have also presented four to Governour
 • Shirley, and am sending to Lieutenant Governour *Phips* and
 • Dummer here; and to the Governour, Lieutenant Governour, and
 • some Ministers in *Connecticut*, and to the Presidents of our Col-
 • leges, &c. I have cover'd to Mr. Speaker *Cushing*, and for our
 • three Representatives, and to Mr. Secretary *Oliver*, and the
 • Board of Commissioners for the *Indians* here, to the Ministers
 • here about also. —

By the Pains Dr. *Colman* took in recommending and distribut-
 ing Mr. SERGEANT's Proposal, it is evident he was much en-
 gag'd in Favour of it; as Mr. SERGEANT also was; and, I think,
 not without Reason: for I look upon it as the best concerted
 Scheme that has ever been propos'd for the Benefit of the *Indians*.
 Nor do I suppose it likely, that they will ever be bro't to be a
 knowing and thrifty People, unless, by some such Method of
 Industry, they are cur'd of their Idleness, and other Vices which
 proceed from it.

When Mr. SERGEANT understood, by Dr. *Colman*'s Letter,
 what Care and Pains he had been at to forward this noble
 Design, his generous Soul was too tenderly touch'd to be silent.
 In a Letter of *October 24*, he thus expresses his Gratitude to the
 Doctor.

Reverend Sir,

• With a Heart full of Gratitude, I write to let you know, I
 • have receiv'd the Packet of my printed Proposals, with your
 • most obliging Return and Recommendation of the Design;
 • together with the *twenty Pounds* of Money by Mr. *Jones*. You
 • heap your Favours so fast upon me, that it almost confounds
 • me. I blush to be spoken of publickly with so much Com-
 • mendation by you, when I am conscious to my self, I so little
 • deserve it. May God give me Grace to improve every Talent
 • to his Glory; and make me an humble Instrument in pro-
 • moting the Kingdom of his dear Son among the *Heathen*.
 • Pray make Madam *Holden* and her excellent Daughter as sen-
 • sible as you can, that I am deeply affected with their Good-
 • ness, and return Praise to God for their Liberalities. I have
 • it in my Mind to write her a Letter of Thanks, if it would be
 • acceptable. I am very thankful to you, Sir, both on my own
 • and the *Indians* Behalf, that you have taken so much Pains to
 • recommend

‘ recommend my Design. I pray God it may meet with Acceptance in the World. I heartily consent that Mr. *Williams* should be added to the *Trustees* propos’d. He has deserv’d very highly of us; is a very active Man, and zealous to promote the Good of the *Indians*.’

In another Letter of *November 25th* to Dr. *Colman*, Mr. SERGEANT says.

‘—Your Care and Pains, under the Decays & Feebleness of Age, to promote the Design of my Letter, I accept with great Thankfulness.—Madam *Holden* is exceeding kind, and sets a noble Example. May God put it into the Hearts of others to follow it.—I highly approve of the Manner you propose to put forward a Subscription for something annually, and yet not so confining it, but that who will, may, give what they please at once.—Yesterday † we of the *English* Families, with the Assistance of two Strangers happening to be present, being ten Persons only that contributed, collected by Subscription *One Hundred and fifteen Pounds ten Shillings*, towards our propos’d *School*; some to be paid annually for the Term of ten Years: an Offering which, I hope, will be acceptable to him who gives us the Comforts and Blessings of Life, with which we are able to rejoice and give Thanks before him. Yesterday I also gave the *Indians* some Account of the Design; with what was doing for them, chiefly by your Means. They appear’d very thankful, and this Morning sent a Message to me, to know where the House was design’d to be erected, with the Offer of their Assistance in clearing a Spot of Land to forward the Design.—’

The Letter, which Dr. *Colman* wrote to Mr. SERGEANT, giving him Occasion to say, *Madam Holden is exceeding kind, and sets a noble Example*, is missing. Therein I conclude the *Doctor* had inform’d him, that Madam *Holden* had given *one Hundred Pounds* towards his *Boarding-School*. For in his Letter of *May 18th* (before transcrib’d) the *Doctor* says.

‘ I purpose to ask Mrs. *Holden*’s Leave to apply *one Hundred*, our Currency, of her Money, toward your *Boarding-School*.’

And in another Letter of *May 24th 1744*, he speaks of Madam *Holden*’s Subscription of *one Hundred Pounds*. I suppose

P 2

therefore

† A Day of publick Thanksgiving through the Province.

therefore in the Letter that is missing the *Doctor* inform'd him of her Donation, which occasion'd him to express himself as above.

For want of that Letter, I am not able to say what *Manner of Subscription* the *Doctor* put forward, and which Mr. SERGEANT so highly approv'd of, but only from this Expression of his; *for something annually, and yet not so confin'd but that who will, may, give what they please at once.* And what Progress it made I know not, but suppose it was not great. All the Light I have in the Case is from a Letter of Dr. Colman's to Mr. SERGEANT, dated May 24th 1744, in which he says.

'I have as yet no Subscription but Madam Holden's one Hundred Pounds.'

Then he goes on to name four Gentlemen, who subscrib'd in this Country, and concludes by saying,

'—I wish it may be slow and sure; believing and not making Haste. God governs, and I trust will provide.' The four Subscriptions above mentioned Mr. SERGEANT never received. I find them not in his Account, and therefore conclude, that the War now coming on, and discouraging any further Subscriptions, those were not paid.

It must be granted, that the People in *Stockbridge* discover'd a very noble and generous Spirit, in contributing so largely to that pious Design. Had the People thro' the Country given one tenth Part so much, in Proportion to their Numbers & Abilities, that *School*, and another for *Females*, might have been set up, and well supported: And had we in general, in this Land, such just and affecting Views of the deplorable State of the *Indians*, as the People at *Stockbridge* have, whose Eyes affect their Hearts, I doubt not but many Thousands would have cheerfully given to forward that noble and pious Design, the best I think that has ever been projected.

Dr. Colman sent one of Mr. SERGEANT's printed Letters, and his own Recommendation of it, to a Gentleman in a neighbouring Town, whose generous Mind was pleas'd with the Projection; he therefore wrote back, proposing a Method of Subscription to encourage it, which the *Doctor* approv'd of, and therefore publish'd the Gentleman's Letter in the Weekly Journal of February 7th 1744. The Letter, with what the *Doctor* subjoined in the publick Print, were as follows.

Reverend

Reverend and dear Sir,

‘ You did me the Favour some Weeks since, to send me the
‘ Rev. Mr. SERGEANT’s *Scheme*, with your Letter annexed to it,
‘ for promoting Christian Knowledge among the *Indians* at *Hou-*
‘ *satunnuck*, by civilizing and bringing them to a good Opinion
‘ of Industry, Frugality, &c. which I very much approve of ;
‘ and the more, because it appears to me, as if he had truly no
‘ private or personal Interest in View ; but only the Honour of
‘ his great Master, and the best Welfare of the poor *Heathen*,
‘ whom the Father gave him for his Inheritance. And there-
‘ fore I heartily wish it Success, and hope the Difficulties in raising
‘ Money, to carry on such an Affair, may be surmounted.

‘ I have been expecting every Day, since you sent it to me, to
‘ hear of a Subscription’s going forward on that Account, but
‘ hear nothing of any such Thing at present.

‘ I would therefore humbly propose, that a Sheet of Paper or
‘ two may be stich’d up at the End of one or more of those
‘ printed Letters ; and a generous Subscription begun, by a few
‘ well-dispos’d Gentlemen of *Boston*, and handed about from one
‘ to another to try what may be done that Way : And there
‘ every Subscriber may see at one View the honest Design, judge
‘ of it’s Necessity, and act accordingly.

‘ I cannot help thinking the generous Benefactions of the Rev.
‘ Mr. *Hollis*, and his just Objection of the Inactivity of a People
‘ of such a Name for Religion, as we in *New-England*, in such
‘ an Affair, will put many to the Blush, and perhaps spur them
‘ on to bountiful Liberality in this Scheme. I am no Ways
‘ qualify’d for a Leader my self, but would willingly follow a
‘ few Gentlemen who would be more likely to give it a Repu-
‘ tation and Currency, with my Subscription of — *Pounds*
‘ and would use my small Influence to promote it ; but it must
‘ be some how or other set a going, which, when once well done,
‘ may be easily kept alive, and in Motion. I have a great deal
‘ of Faith that something of this Nature may be attended with
‘ Success, if put into such Hands as shall be spirited for it, and
‘ will not be *weary in well doing* ; but stir up themselves & others
‘ with a well temper’d Zeal, mixt with Prudence, so as not to
‘ give Offence to any who do not think exactly as they do ; and
‘ by such a Behaviour, some who may not be well inclin’d at one
‘ Time,

Time, may be very well dispos'd at another, to a handsome Subscription.

But, this Method notwithstanding, I hope it will not be thought amiss to have a Brief from Authority (if Need be) procur'd and promoted in every Church, in this Province, to collect what well dispos'd People would be willing to give to encourage an Affair of such Importance; and if, before the Collection, these two Letters should be read, I am humbly of Opinion it would not be impertinent.

If we really believe the admirable Charms you mention at the Close of your Letter, have any Reality in them, as I am apt to think they have, viz. *That a right liberal Heart & Hand, no Tongue can fully speak it! nor enough celebrate it! Unspeakable is the Good done to the World by it! Unspeakable is that Glory redounding to the Name of Christ from it! and also the Good to ourselves in it and from it is Unspeakable, both thro' the Life which now is & that which is to come! Only the Day of Christ can reveal the Glories and Joys awaiting it thro' a blessed Eternity:*

I say, if these wonderful Truths are duly thought of, this pious Scheme of Mr. SERGEANT will not, cannot, fall to the Ground for want of Money to carry it on, and support it from Time to Time. I pray God to strengthen our Faith in them.— I entreat an Interest in your Prayers, and do assure you that I am with great Esteem and Respect,

Sir,

January,

Your very much oblig'd humble Servant,

26th 1744.

N. B. I think it my Duty to make the most publick Excuse for the Freedom I take with my honourable Friend in publishing his Letter, excellent as it is in itself without his Leave; and also to inform him, and the Publick, that a Book will be ready at my House, and at the Shops of Major Henckman, Capt. John Phillips, and Mr. Joseph Edwards, with blank Leaves annex'd, for taking in Subscriptions: Or if it be desir'd by Persons in other Towns any where thro' the Province, that like Books be sent to them for the same End, they shall be sent.

Benjamin Colman.

Dr. Colman wrote to the honourable Commissioners upon the same Subject; of which he gave Mr. SERGEANT the following Account in a Letter of February 9. 1743, 4.

To

‘ To Day I wrote to *Andrew Oliver*, Esq; *Secretary* to the
 ‘ *Commissioners* for the *Indians*, to be communicated to them, in-
 ‘ closing to them your and my printed Letter, and these now
 ‘ inclos’d (*the foregoing Letter publish’d two Days before, and now*
 ‘ *inclos’d to Mr. SERGEANT*) praying them to take your Proposal
 ‘ into Consideration, and act as they may see becoming them in
 ‘ their publick and private Capacity.

It will perhaps be Matter of Surprize to the Reader, that when
 such an Opportunity presented, and Subscriptions were urg’d by
 such forcible Reasons by *Dr. Colman*, and the Author of the fore-
 going Letter; that no Subscriptions were obtain’d in the Country,
 save those four abovementioned: For I find no Account of any
 more in the Papers before me. All the Reason I am able to give
 for it is, that the War with *France* now came on, which drew the
 Attention of everyone, and might discourage, for the present,
 those who were well inclin’d: *Stockbridge* being an expos’d Place,
 where no such Design could be carried on in Time of War, to
 good Advantage.

I am sensible some worthy Gentlemen, who were possess’d of a
 laudable Concern for the Good of the *Indians*, apprehended, that
 there was too great a Coldness and Indifference in this Case, con-
 sidering the Importance of the Affair, and the happy Prospect
 there was of its succeeding, if it had been duly encourag’d; and
 that they were a little impatient on the Account of those Excuses
 which were made by some, from whom Subscriptions were ex-
 pected, *viz.* That we must not be too hasty, &c. &c.

One Gentleman in a Letter to *Dr. Colman*, of *May 18th* ex-
 presses himself thus,

‘ I am sorry the propos’d Draught for a Subscription is so hard
 ‘ of Digestion; I wish Gentlemen would not be quite so over
 ‘ nice and exact, but leave some of the Prudentials in the Affair
 ‘ to the honourable and Reverend Gentlemen; who I hope will
 ‘ be appointed, and who will be charitably inclin’d to take upon
 ‘ them the Management of that Affair.

A Gentleman also in a Letter to *Mr. SERGEANT* of *July 9th*
 says,

‘ I could have been very glad, that my poor Endeavours with
 ‘ Respect to your Scheme to propagate Christianity among the
 ‘ *Indians*, had been attended with any Success; but I cannot
 ‘ learn

‘learn that any Thing is done, or doing, about it ; and it seems to me to be as dead at present as if it had never been in Motion. I have met with several Checks for being too hasty in the Affair.—Our Backwardness to generous Actions for the Good of our fellow Creatures, notwithstanding the excellent Rules of Charity prescrib’d in Christianity, and enforc’d by so many powerful Reasons, is a most convincing Argument, that the Spirit of pure and undefil’d Religion but little prevails, where the Form of it appears.”——

I am ready to think that any one, who is well acquainted with this Affair, and is impartial in the Case, will judge, that a generous Subscription to promote such a noble Design, would have well become a People of our Profession : The Rev. and generous Mr. *Hollis*, when he was made acquainted with Mr. SERGEANT’s Scheme, discover’d a very different Spirit from what appear’d among us. Before Mr. SERGEANT’s Letter, and Dr. *Colman*’s Recommendation of it, were made publick in this Country, in April 7. 1743. Mr. SERGEANT in a Letter to Mr. *Hollis*, inform’d him of his Design of setting up a *Boarding-School*. Mr. *Hollis*, in his Answer of December 5th 1743, in a most effectual Manner, shews his Approbation of it, in the following Words.

‘I am pleas’d with your Proposal about setting up a *Boarding-School* for *Indian* Children. I like it well. May it please the Lord to incline the Hearts of many to contribute towards it. I desire you would take up for me 12 Boys afresh, about the Age of 9, 10, 11, or 12 Years, and let them be totally maintain’d at my Expence, with Food and Raiment, Education and the like. There may be still a considerable Sum of Money in the Hands of Col. *Wendell* ; please to apply to him on my Account for what you want, and I will furnish more as there may be Occasion for it.—

‘— N. B. I would have none but *Boys* educated for me ; but it may be well if a Number of *Girls* could be educated on the Account of some others.—’

Dr. *Colman* in a Letter inform’d a certain Gentleman in his Neighbourhood of Mr. *Hollis*’s Generosity, who in his Answer to the *Dostor*, expresses himself thus.

‘This extraordinary additional Bounty of that Reverend Gentleman, I hope will quicken the Gentlemen here concern’d in putting

‘ putting forward Subscriptions. Is it not amazing to find one
 ‘ single Gentleman (and that a Stranger too) so ready and free
 ‘ to be at the Expence of supporting 24 Boys, without any Jeal-
 ‘ ousy of his Charity’s being misapply’d, and this *whole Land* so
 ‘ backward to support an equal Number of *Girls*, when it is so
 ‘ vastly more our Duty than any Bodies else? May not a little
 ‘ Impatience here be a Virtue?’

To Mr. *Hollis’s* Letter, of *December 5. 1743*, Mr. SERGEANT wrote an Answer *July 2*. In which, after his grateful Acknowledgment of Mr. *Hollis’s* Generosity, and his hearty Wishes that a full Reward might be given him, by that God who is *well pleas’d with such Sacrifices*, he informs him, that the projected Method of a *Boarding-School* was the best he could devise for the Good of the *Indians*, and then adds,——‘ The *War* with *France* falls out
 ‘ unhappily for this Design. We are situated upon the Borders
 ‘ of the *Massachusetts Province*, open to the *French* Settlements,
 ‘ and in the Road where the *French* and *Indians* us’d to make
 ‘ their Irruptions; but have been hitherto, thro’ the Goodness
 ‘ of God, preserv’d.—However, for the present, I believe, it will
 ‘ not be tho’t prudent to be at any Expence in the Affair of the
 ‘ *Boarding-School*. My House is garrison’d; a Number of Soldiers are sent into the Town;—and Provisions are scarce: so
 ‘ that I know not what can be done for your *Boys* just now. We
 ‘ are, for the present, in such Confusion & Uncertainty, by Reason of the War, that it is difficult to say what is best to be
 ‘ done; a little longer Time will probably direct us what Steps
 ‘ are best to be taken. As soon as may be, I shall gladly prosecute your pious Design.—’

In a Letter also to Dr. *Colman* of *June 29th*, he says,

‘ As for our Design here, I believe, it will not be tho’t prudent
 ‘ to put any Thing in Execution for the present, till we see a
 ‘ little how the Affair of the *War* will turn.

Thus ceas’d this important Affair of the *Boarding-School* for the present, and nothing more was here done about it till the Year 1747. But, in the mean Time, some Things were acted in Favour of it in *England*, by some generous and publick spirited Persons, to whom Dr. *Colman* had sent Mr. SERGEANT’s printed Letter, and his own Return or Recommendation of it; of which I shall give some Account in its proper Place: Only observing

Q

here,

here, that it was a Grief to Mr. SERGEANT, that he could not now proceed in it; but he hop'd for a more favourable Opportunity.— In a Letter to Dr. Colman of November 7th he expresses himself thus,

‘ It will be a great Grief to me, if we should not be able to accomplish the Design I have projected.— To God’s Power and Grace I refer it.—

This Projection of a *Boarding-School*, and the Pains Mr. SERGEANT was at to promote it, took up a considerable Part of his Time and Thoughts; for it lay very near his Heart: But, at the same Time, he prosecuted his Work among the *Indians* with Industry and Faithfulness; and a very hard Service he had of it. For, having a mix’d Auditory, he was obliged, on each Part of every Lord’s-Day, both to pray and preach in the *English* and *Indian* Language, that all might profit by his Ministry. He himself esteem’d his Work to be double on this Account, and us’d it as one Argument, with the honourable *Commissioners*, to move them to make some Addition to his Salary, which was very small. His Words are;— ‘ My Labour, by being oblig’d to preach in *Indian*, I suppose, is double to what it would be, if my Hearers understood *English*.’— And I apprehend it was more than double; for he wrote every Word he delivered to the *Indians* (as he further takes Notice in that Letter;) and that he might be very exact, he did, for a considerable Time, keep an Interpreter by him two Days in a Week, at his own Cost, to assist him in the Translation of his Sermons into the *Indian* Tongue. And besides, the *Indians*, being very ignorant, and not able to gain Knowledge by Reading, as those who can read may do, he was oblig’d to spend much of his Time in conversing privately with them, that thereby he might infuse Knowledge into their Minds; which having been so long, as an uncultivated Soil, wanted more abundant Labour. He was indeed a rare Instance of Diligence, Industry, and Painfulness, in his Work; and the Pains he took for the Good of the poor *Natives* are not to be express’d.

In the Close of this Year, Dr. Colman again refresh’d his Spirit, by sending him a small Sum.— ‘ Please Sir, (says the *Doctor* in a Letter of November 17th) to accept the *ten Pounds* inclos’d for you,’ for which Mr. SERGEANT return’d his grateful Acknowledgments

ledgments in a Letter of *December 11*.— ‘ I have receiv’d your
 ‘ most obliging Letter—and the *ten Pounds* inclos’d, which I
 ‘ accept with great Thankfulness. I return Praise to God in the
 ‘ first Place, as the original Author of every good Thing ; and
 ‘ in the next Place to you, who have been made, under him,
 ‘ the Instrument of many Kindnesses to me. You have my fer-
 ‘ vent Prayers in Return, springing from an Heart deeply sen-
 ‘ sible of the Kindness of God to me, by your Beneficence. May
 ‘ the Smiles and Joy of God to you be the Recompence of those
 ‘ repeated Favours, with which you have so often refresh’d my
 ‘ Bowels.’

As Mr. SERGEANT was laborious and faithful in the Work to which he was call’d ; so there is good Reason to conclude, that he was successful therein : not only from the Increase of Knowledge, and a visible Reformation among the *Indians* ; but also from the Temper of Mind some of them discover’d at the Time of their Death, some Instances of which I have given above, and shall here add two or three more, by suggesting a few Hints concerning some young Persons who died this Year, and the Beginning of the next. The very brief Account which Mr. SERGEANT, in his Journal, gives of them is as follows— ‘ *May 22*.
 ‘ died a young Person, not baptised ; but expressing a serious
 ‘ Disposition of Mind. He was much in Prayer in his Sickness ;
 ‘ deaf, and not able to speak much ; but, just before he died,
 ‘ took his Father by the Hand, exhorted him to mind Religion,
 ‘ to get baptised ; said, he hoped for Happiness, spake *these Things*
 ‘ plain, and then died. *January 19*. 1745, 6. This Week died
 ‘ *Katharine, Kunkapot’s* eldest Daughter, with good Hope of fu-
 ‘ ture Happiness, and without any Fears of Death. *Feb. 16*.
 ‘ This Week died *Kewaunnoakkub*, Daughter of *Naunaunekennuk*,
 ‘ with a strong Hope of eternal Life.’ What a desirable Sight was it to behold such young Persons, who, a little before, were Strangers to divine Things, leaving the World with such a comfortable Hope of a glorious Immortality ?

The honourable Corporation for *Indian Affairs* in *London*, to whom Dr. Colman had sent Mr. SERGEANT’s printed Letter, and his own Recommendation of it, received it ; and their *Treasurer*, in a Letter to the honourable *Andrew Oliver, Esq.* Secretary to their honourable Commissioners in *Boston*, inform’d him, that Mr. SER-

GEANT'S Proposal had gain'd the Approbation of the *Society in London*; that they were inclin'd to contribute to it; and that when there should be a Prospect of its taking Effect, they would consider the Matter, and encourage it as they conveniently could. This Letter Mr. *Oliver* communicated to Mr. SERGEANT, who wrote to the honourable *Corporation*, informing them, that the Affair of the *Boarding-School* had been delay'd by Reason of the *War*; that the Founding of it would cost a considerable Sum, tho' he hop'd it might, afterwards, be carried on with but little Charge; that, upon a Computation made, it was tho't, that *two Hundred Pounds* Sterling would be needful; that he purpos'd to proceed in that Affair, as far as present Circumstances would admit; and concluded by humbly recommending it to the favourable Notice and Encouragement of that honourable *Corporation*. But I find not, among his Papers, any Answer to this Letter, nor any Account of Money advanced by the *Corporation* for that Business; and therefore suppose Nothing was done by them, while Mr. SERGEANT liv'd. Perhaps his Letter, in Time of War, might fail of reaching the *Corporation*.

Another of those *Proposals* for a *Boarding-School* was sent to Dr. *Watts*, the Effect of which Dr. *Colman* inform'd Mr. SERGEANT of in a Letter of *May 21*.— 'I am now, dear Sir, (says the *Doctor*) to inform you, that last Night I receiv'd a Letter from Dr. *Watts*, dated *March 26*, wherein he says to me, I have your Letter from Mr. SERGEANT, and have made a small Collection among a few Friends for his Design, and pious Work in the Education of some of the neighbouring *Indians*; and now I inclose a Bill of Exchange to you, for *seventy Pounds* your Currency, from Mr. *Henry Caswell* of *Boston*, Merchant.' So he salutes Mr. SERGEANT, and wishes him Success. I rejoice with you, Sir, in this first Fruit.' And in a Letter of *June 10*. the *Doctor* says,— 'I lately inform'd you of a Bill for *seventy Pounds* our Currency, from the excellent Dr. *Watts* of *London*.—The Money is in my Scriptorium, wrote upon from him to you. I shall be glad to forward a Letter of Thanks from you to him.'—Accordingly, Mr. SERGEANT, in his next Letter to Dr. *Colman*, says;— 'I have inclos'd a Letter, such as it is, for Dr. *Watts*; be pleas'd to forward it to him with as much Safety as you can, and as soon as may be.' Of this Letter

Letter to Dr. *Watts*, and of many others which Mr. SERGEANT wrote to one and another, I find no Copies, which lays me under no small Disadvantage in my Endeavours to give a good Account of these Things.

Capt. *Thomas Coram* of London, a Gentleman who has discover'd a generous and noble Spirit in divers Projections for the Benefit of the Nation, and for the Good of Mankind, in some of which he happily succeeded, receiv'd from Dr. *Colman* Mr. SERGEANT's Proposal for a *Boarding-School*. When he had read the Scheme, he was very much pleas'd with it; and in a Letter dated London, January 23, he gave the Doctor Thanks for the Book, † and assured him that he had taken no small Pains to promote that good Work; and that he entertain'd Hopes, that the Prince of Wales would encourage that pious Design by becoming the first Subscriber.

Of this Dr. *Colman* inform'd Mr. SERGEANT in a Letter of May 7, which much reviv'd his Hopes respecting his *Boarding-School*; and in his Answer of May 29, he says to the Doctor:

‘ Mr. *Coram* has shewn an excellent and most generous Spirit in the Matter, for which I thank God; and desire you, when you write to him again, to give him my most hearty Thanks, for the Pains he has taken in this Affair; which I hope will add to the Weight and Glory of that Crown of Righteousness which waits for him, when he has finish'd the Work design'd him by Providence. And if he succeeds in this, it may perhaps appear worthy to be the last Service of so industrious a Labourer for the Good of others. If the Prince of Wales leads in the Subscription, it looks probable that it may secure the Success of that Design, I have so earnestly desir'd to see accomplish'd. I am waiting to put something in Execution among the pious and liberal in our own Country, when the Face of Things, in divine Providence, shall appear encouraging.’—

Capt. *Coram* was so charm'd (to use his own Expression) with Mr. SERGEANT's Undertaking, that he exerted himself abundantly to promote it. He first got a Book bound, and a proper Preamble writ in it for Benefactors to Subscribe to, for the Benefit of Mr. SERGEANT's School: Then he applied to some wealthy Persons,

† Mr. SERGEANT's printed Letter and Dr. *Colman*'s Recommendation make a small Book.

Persons, both in City and Country : And tho' he found many, who expressed their Willingness to encourage so good a Design, by their Contributions ; yet he could find no Person who was willing his Name should stand first in the Subscription : but all chose to subscribe after it was well begun by some proper Person. These Objections put this generous Gentleman upon the tho't of preferring a Petition to His *Royal Highness* the *Prince of Wales*, that he would honour & encourage this noble Design, by placing his Name at the Head of the Subscription. He therefore prepar'd the following Petition for that End.

To His *Royal Highness* the *Prince of Wales*,
The humble Petition of *Thomas Coram*, Gentleman, most humbly sheweth,

That, in the Reigns of King *William*, and Queen *Anne*, your Petitioner transacted Affairs of Commerce in His Majesty's *Plantations*, in *North-America* ; where he resided many Years, and constantly endeavoured to promote the Honour of the Crown and the Good of the Publick ; some of which Endeavours were crowned with Success, to the lasting Benefit of this Kingdom :

That during his Residence in these Parts, he observ'd with Attention that many Advantages, that might and ought to have been long since secured there, greatly for the Honour of the Crown, and the Benefit of His Majesty's Kingdoms, have hitherto been grossly obstructed or neglected ; particularly that of gaining over the many Tribes of the Heathen *Indian Natives*, in the vast Wilderness behind the *British* Settlements in *New-England*, to the Interest of the *British* Nation, and to the Knowledge & Love of *Christianity*, who, if well treated, and properly instructed by fit Persons, residing continually among them, would be effectually attacht to the *British* Interest in all future Times, and prove of vast Service to the Crown, especially in Time of War with *France*, whose *Missionaries* constantly reside among their neighbouring Tribes of *Indians* near the *French* Settlements in *Canada*, and, instructing them in the *French* Interest, render them very useful to the *French* in their Wars, and as injurious to the *British* Subjects in the said Plantations :

That Mr. JOHN SERGEANT, a Gentleman of great Probity, Piety, and Learning, settled at *Housatunnuk*, one of the furthestmost out Parts of the *British* Habitations in *New-England*, on the

the Borders of said Wilderness, being deeply touched with Compassion for the miserable State of Ignorance and *Heathenism* of those many Tribes of poor *Indians*, and duly sensible of the Truth of the Premises, has form'd an excellent *Scheme* for the Education of a Number of those *Indian* Children, in such Manner as may, by Degrees, raise them into the Condition of a civil & industrious People, and introduce the *English* Language among them, instead of their own barbarous Jargon, and instruct them in the Principles of Religion and Vertue; and will himself and Family constantly reside among them, and apply his Time and best Endeavours, for the most effectual carrying the same into Execution, whereby, in a Course of Years, a Way may, by God's Blessing, be opened for the Propagation of *Christianity* to the remotest of their Tribes:

That this noble Design cannot, in its Nature, be carried forward without considerable Expence; the furnishing whereof depends, under God, on the charitable Contributions of well-disposed People; and many worthy Persons of both Sexes, in and near *London*, desirous to promote the same, have declared their Intentions to contribute liberally towards carrying on and supporting thereof, when a Subscription and Collection for it shall be properly begun.

And for as much as this Undertaking would be greatly encouraged by your *Royal Highness's* graciously vouchsafing to become the first Subscriber and Contributor thereto, and many of His Majesty's good Subjects be induced to give the more liberally:

May it therefore please your *Royal Highness* to take the Premises into Consideration, and graciously condescend to become the first Subscriber and Contributor to the same.

And your Petitioner shall ever Pray, &c.

T. C.

This Petition, with a Letter, and the Subscription Book, Capt. *Coram* sent to Col. *John Shute*, Privy Purse to His *Royal Highness*, with whom he was well acquainted, who was then about twenty Miles from *London*, desiring him to lay them before the *Prince of Wales*. But his Circumstances would not then admit of his going to the *Prince*. The *Colonel* therefore sent the Letter, Petition, and Subscription Book, to the Rev. Dr. *Ayscough*, Clerk of the Closet, and first Chaplain to his *Royal Highness*, desiring him to solicit the *Prince* to become the first Subscriber.

The

The *Doctor* had no sooner laid these Things before his *Royal Highness*, but he declared himself ready and free to encourage so good and laudable a Design, plac'd his Name at the Head of the Subscription, and gave 20 Guineas for the Encouragement of the *Boarding-School*, which was paid to Mr. *Coram*. Dr. *Ayscough* also let him know, that he himself design'd to make a Present of a *Bible* to the Congregation at *Stockbridge*, which he soon after did; one of the largest Sort, finely Gilt, bound up in three Vol. large Folio, which now adorns the Pulpit at *Stockbridge*, and is made use of for the Benefit of that Congregation, every *Lord's-Day*.

While these Things were doing, Capt. *Coram* tho't himself oblig'd to let Dr. *Ayscough* know, that this Mr. SERGEANT was a *Dissenting Minister*, and not of the *Church of England*. The *Doctor* reply'd 'What if he be a *Dissenter*? He is a good Man, and that is every Thing. It is Time those Distinctions should be laid aside, and not make them where there is none, and the Partition Wall thrown down; that Christians might love one another: That he lov'd all good Men alike, let them be *Church-men* or *Dissenters*.'

A noble, generous and catholick Spirit the *Doctor* herein discover'd; and were all Ministers, of every Denomination, of such an excellent Temper, we should soon all join Hands to remove the Partition Wall, which has so long divided, and weakned the *Church of Christ*; and unite in cultivating and establishing that Love and Unity the Gospel of *Christ* so abundantly recommends to us, and which is both the Strength and Beauty of the Christian Church. The *Doctor* also wrote a very kind and obliging Letter to Mr. SERGEANT, which, if it prove as grateful to the Reader as it was to him, and is to me, I shall think my Time well spent in transcribing.

Reverend Sir,

'I have perus'd, with great Satisfaction, your Letter to Dr. *Colman*, concerning your *Proposal* of a more effectual Method of converting the *Indians*, in your Neighbourhood, to Christianity. I likewise had such an Account of your good Intentions and Abilities from Mr. *Belcher*, Mr. *Coram*, and some other of your Friends, that I could not forbear writing to you, both to shew my Approbation of your Design, and to assure you of
my

‘ my encouraging, and assisting it, to the utmost of my Power.
 ‘ I have recommended it to my *Royal Master* the *Prince of Wales*,
 ‘ who, with his usual Goodness, has contributed towards it; and
 ‘ you may depend upon my promoting it with all the Zeal that
 ‘ so pious and useful an Undertaking requires & deserves. Pray
 ‘ God give you Success in it. But whatever the Event of your
 ‘ Labours may be, you may be sure of the Reward of them,
 ‘ from that good Being from whom only, I dare say, you expect
 ‘ it. Pray God bless and prosper you, and as many (let them
 ‘ be of whatsoever Denomination) who love our Lord Jesus Christ
 ‘ in Sincerity. I am, good Sir,

Yours affectionate Brother
 London, May. 20. 1746. Your humble Servant,
 Francis Ayscough.

Capt. *Coram*, having succeeded so well with the *Prince*, in the next Place apply'd to the *Duke of Cumberland*, by the Right Hon. Mr. *Points*, desiring he would contribute ten Guineas. The *Duke* generously reply'd, ‘ It would be Shameful to give so small a Sum to so good a Purpose,’ and subscrib'd Twenty. The Lord *Chancellor*, the *Duke of Dorset*, and the Lord *Gower* gave each five Guineas. And here, so far as I can learn, this well begun Subscription ended, which every one who reads the foregoing Account will be surpriz'd at, unless I relate the Occasion of it, otherwise I should have pass'd it over in Silence.

A certain Gentleman in *London*, and a Lady of his Acquaintance, (which Lady Capt. *Coram* had before apply'd to, to become the first Subscriber) had inform'd the *Captain*, that, when the Subscription was well begun, they would contribute to that good Design. He therefore now wrote to the Gentleman, acquainted him with the Success he had met with, sent him a Copy of the above Petition to the *Prince*, and inform'd him, that he design'd to wait upon the Lady for her Subscription. The Gentleman sent back the Petition to Mr. *Coram*, and wrote to him, letting him know, that his Conduct had been such, that neither the Lady, nor he would have any Thing more to say to him. This Treatment gave the good Gentleman such a Disgust, that he proceeded no further. And, in a Letter of May 10, he says to Mr. SERGEANT,— ‘ I really believe I should have got ten Times as much as I have, if I had not been prevented by that unhandsome Usage.’ What

What a Pity is it, that a Subscription to encourage such a pious and noble Design, that had so good a Lead, and such a fair Prospect of succeeding, should be put by because of the ill Usage one or two Persons offered to the generous Promoter of it? Would not one have thought, that seeing that Gentleman & Lady fail'd, there was the more Need of applying to others, who had given Encouragement, that they would smile upon the Affair by their free Contributions? And is it not more than probable, that the Example of His Royal Highness the Prince of Wales, of the Duke of Cumberland his Brother, and also of the noble Persons who had subscrib'd, would have induced many to free and liberal Contributions to such an excellent and pious Design?

What Capt. *Coram* collected, he sent to Mr. *Wallis* of *Boston*, by whom it came to Mr. SERGEANT's Hand. He wrote also a very large Letter, dated *London, May 10*, in which he inform'd Mr. SERGEANT of his Proceeding, in all the foregoing Steps; which Mr. SERGEANT receiv'd *January 1747*; when I find in his Journal these short Hints, 'Received Letters from *London* informing of a Benefaction for the *Indians* School;—went to *Boston* to take Care of it.—The Prince of Wales subscrib'd 20 Guineas.'—

A grateful Sense of Dr. *Ayscough*'s Generosity, Kindness and Condescension, oblig'd Mr. SERGEANT to write to him without Delay. The Copy of his Letter bears Date *January 24. 1746, 7* and is as follows.

Reverend Sir,

'With great Satisfaction, and much Gratitude, I receiv'd your most obliging Favour of *May 20. 1746*. assuring me of your approving of my Design, published in my Letter to Dr. *Colman*, and of your Readiness to promote it, to the utmost of your Power. I am extremely oblig'd to that good Gentleman, Mr. *Coram*, for making you acquainted with it, and to you for recommending it to His Royal Highness the Prince of Wales; and think it my Duty to return you my most hearty Thanks for this Instance of your Goodness: and am very glad of this Advantage put into my Hands, to promote a Spirit of Loyalty in the *Indians*, to His Majesty, whose Subjects they now readily profess themselves to be; and there is no Doubt but such Instances of Royal Bounty, well improv'd, will have a good Effect, to attach the *Indians* to the *British* Interest.

Your

‘ Your own Gift to our Congregation, I thankfully accept, both as an Instance of your Goodness, and Piety. As it ever has been, so it will, I trust, still be, my zealous Endeavour to communicate to this poor People the pure Doctrines of God, and the Words of eternal Life, as they are contain’d in the holy Scriptures; ever praying that they may be made wise to Salvation by them.

‘ I am much oblig’d to my Friends, that they have recommended me, in so advantageous a Manner, to Gentlemen of so distinguished and high Stations as yours; and yet I cannot, without Reluctance, receive their Compliments. To be sure, Dr. *Colman* has spoken too highly of me, and I wish some Things he has said had been suppressed. Mr. *Belcher* was ever exceeding kind to me, and highly deserv’d of the *Indians*, having taken great Pains, while he was in the Chair of this Government, to promote Christianity among them, and to engage them in the *British* Interest: And it is a great Pleasure to me, that he has not forgot his former Kindness. To his pious Zeal to promote this Interest, I attribute his kind Partiality towards me.

‘ This Design I look upon to be of great Importance, and am greatly encouraged in the Undertaking, in that it has obtain’d the Approbation and good Influence of a Gentleman of your Character and Station, which give you so much Advantage to promote it. I have written largely to Mr. *Coram*, who will gladly embrace an Opportunity to communicate to you, what I have written to him.

‘ It is with great Satisfaction I observe the Goodness, the Candour & pious Disposition of your Mind, which certainly must be approv’d by that good Being, who is the Father of the Universe, and the great Saviour of the World, who has given himself a Ransom for all. May his Kingdom be enlarged, and the *Fulness of the Gentiles brought* into his holy Church. I have had large Experience of the Truth of his gracious Promises, and esteem your kind and condescending Notice of me, as an Instance of the Fulfilment of his Promise to them that deny themselves for his, and the Gospel’s Sake. May he graciously consider this Instance of your Kindness, as an Act of Charity done to himself, when he shall come to judge the World, bringing his Rewards with him. How happy would it be for

the *British* Nation, if the Ministers of Religion, of every Denomination, were endow'd with the same Candor and pious Disposition? Then our unhappy party Distinctions would be soon forgotten. May the same divine Temper, by your happy Influence, diffuse itself among all Orders, promoted by the Example of a *Prince* of so many amiable Virtues, as adorn His *Royal Highness* the *Prince of Wales*. Excuse me, Sir, that I hope you will favour me with your future Correspondence, which I shall esteem a great Honour done to,

To the Rev. Dr. *Ayscough*, Reverend Sir,
Clerk of the Closet to his *Royal Highness* the *Prince of Wales*, &c.
Your obliged
Humble Servant,

JOHN SERGEANT.

He also wrote a very large Letter to Capt. *Coram*, dated Jan. 22. In which he gives a considerable Account of his *Mission* to the *Indians*, and of his Success in that Business. It will therefore doubtless be grateful to the Reader to be entertain'd with the whole of it.

Sir, Your most obliging Letter of May 10. 1746, containing an Account of your generous Endeavours to promote the Design of my publick Proposal for the *Indians*, I have just now receiv'd; together with the Invoice of the Particulars you have sent to the Care of Mr. *Wallis* in *Boston*. By Dr. *Colman's* Favour, I was before, in some Measure, acquainted with your Zeal, your generous Concern & Pains for us; which gave me great Satisfaction, & mov'd both my Thanksgivings to God & Prayers for you. But your Letter, containing an Account of your Labours in this Affair, gives me such an Opinion of your Goodness as exceeds what I could readily have imagined. It is a great Pleasure to me, that you seem to be mov'd with so generous a Spirit, and so much above the narrow and niggardly Conceptions of Bigots; which Temper is as great an Abhorrence to my Mind as it can be to yours. And I am sure the Pleasure you take, in such generous Labours for Mankind, must be as much above the little Satisfaction of Bigots, in promoting their own party Schemes, as the Temper with which you are actuated is preferable to theirs. And your Reward with God will be in Proportion to the Excellency of that Charity that moves

‘ moves you, in your generous Labours for us. Nothing, to be
 ‘ sure, could have been better design’d than to get those great
 ‘ Persons you applied to, to honour the Design with their Sub-
 ‘ scriptions : And that it has been favour’d in our excellent *Royal*
 ‘ Family, is by me esteem’d an additional Obligation of Duty to
 ‘ endeavour to promote a Spirit of Loyalty in the *Indians*, as far
 ‘ as my Influence now, or any Time hereafter, may reach.

‘ It is now a little more than eleven Years since I was first set-
 ‘ tled in this Part of the Country, with a Design to proselitte the
 ‘ *Indians* to the Christian Faith. Having spent Part of the fore-
 ‘ going Year with them, in two Visits I made them, I found
 ‘ such Encouragement as induced me to devote myself to this
 ‘ Service : And have now, with a great deal of Pains, gain’d
 ‘ such an Acquaintance with their barbarous Language as to
 ‘ converse with them in it ; and with a little Assistance, in my
 ‘ Study, from an Interpreter, to preach to them, and to read
 ‘ Prayers, which I have compos’d for the publick Worship, which
 ‘ they attend as constantly as People generally do in English Assem-
 ‘ blies. Their Language is extreamly hard to learn, and perhaps I
 ‘ shall never be a thoro’ Master of it ; there never having been
 ‘ any *European* that ever was, except one or two, and they learn’d
 ‘ it when they were Children. But the young People among
 ‘ them learn *English* well ; most of them in this Place understand
 ‘ a great deal of it, and some speak it freely & correctly. There
 ‘ are many that can read *English* well, and some are able to
 ‘ write. When I came into these Parts first they were much
 ‘ dispersed, four or five Families in a Place, and often moving
 ‘ from Place to Place. They are now gathered together at this
 ‘ Place, and are much more fixed than they used to be. Instead
 ‘ of their Bark Hutts, they own seventeen *English* Houses, fifteen
 ‘ of which they have built themselves at their own Cost, and
 ‘ some of them are comfortably furnished with Household Stuff.
 ‘ There were in this Place but eight or ten Families when I first
 ‘ came, we now reckon near Fifty besides old People & transient
 ‘ young Persons. The Families indeed are but small, as is com-
 ‘ mon among the Natives. Near half that are born die in In-
 ‘ fancy or Childhood, which I attribute to their Manner of Liv-
 ‘ ing, and want of suitable Medicines in Time of Sicknes. The
 ‘ grown People abundantly die with Consumptions, begun with
 ‘ violent

violent Colds. The most of the settled Families in our Neighbourhood are gathered to this Place, and the greater Part of them have received *Baptism*. Our Number increases from Time to Time by the Addition of new Families, especially of those who are kindly dispos'd to Christianity. It is probable, we should have had more of them before now, if there had not come some *Moravian* Preachers among some of them near to us. I do not pretend to so much Acquaintance with that Sort of People, as to pass any positive Judgment about them; the Converts they have made, are, I think, Enthusiastick & bigotted. They have rendred themselves so much suspected in the Governments of *New-York* and *Connecticut*, that they would not tolerate them within their Bounds. They refused to take the Oath of Allegiance to *King George*, or even the Quakers solemn Declaration. What was the Meaning of this I cannot tell. They drew off a Number of *Indians* from these Parts, and some from this Place to *Pensylvania*. We have of *Indians* in regular standing in the Church 35, 13 Males and 22 Females, besides five or six under a temporary Suspension from the Communion, some of which I hope may be recovered to Repentance. Out of our Communion have died eight or nine, most of whom seem to me to have left the World with a good Christian Temper, and with a well grounded Hope, besides some other younger Persons, I could not but hope well of. The Success I have had, thro' the divine Blessing, has been tho't as great as has attended any late Attempt of this Kind, and yet I have nothing to boast of; but have Reason to be humbled, that my Labours have been so much blasted: I am sure nothing affects me with more Grief than to observe the little Fruit of my Labours. Some of those who have appear'd the most promising Converts, have, to my great Grief, and, some Times, even to my Astonishment, strangely fallen away, which has almost wholly discouraged my further Attempt. The Truth is, the *Indians* are, perhaps, as fickle and irresolute in their Determinations, as any People in the World: And when they seem to be wholly recovered from their Vice, easily relapse into their foolish & wicked national Habits. I speak of the Tribe to which I Minister, and suppose the same Temper generally prevails among all the *American Indians*. Their great

great national and fundamental Vices are, *Idleness* and *Drunkenness*, which are a great Obstruction to the Propagation of Christianity among them, with any due & lasting Effect. Besides, there is an almost universal Jealousy spread among the Tribes of *Indians*, and a Suspicion of the *English*. This, I am sure, is in a great Measure the Effect of *French* Policy and the Work of their Missionaries.

I cannot think of any Method more likely to conquer these Difficulties, and to lay the Foundation for the larger Spreading of the Gospel, or attaching the *Indians* to the *British* Interest, than what I have publicly propos'd. If it please God to give it Effect, it may, in Time, be a Means of a great Deal of Good : And yet, I dare not promise myself suddenly any extraordinary Success from it. I see no Way that will, in human Probability, correct so successfully their national Habits, as this I have proposed. It is not easy for those, who are not acquainted with barbarous Nations to conceive, into what a Degree of Barbarity they are sunk ; nor how difficult it is to recover them. A great Deal has been done for our *Indians*. To their Honour, this Government has done much ; but yet, so jealous were they at the first, that they could hardly be persuaded to accept the Kindnesses that were offer'd them, and some they actually refused. We are now got over this Difficulty, which has been a vast Hindrance to our Design.

Our Situation here is the best, to lay such a Foundation, of any to be found in *New-England*. By the Favour of the Government, we have a good Township of Land, capable of maintaining three Times the Number of Inhabitants that we have ; and, I believe, it might be, in Time, replenished with that Number, by this Means. And if we could persuade a Number of young People, from the several remote Tribes, to receive an Education here, they might be a Means of Propagating Christian Knowledge and Vertue very far among their Tribes : And there is Ground to hope, we might obtain this, by the Influence of two *English* Missionaries in the Western Parts. I mean Mr. *Barclay*, a worthy Gentleman, and my particular Friend, Missionary to the *Mohawks*, who received his Orders from the Bishop of *London*, and is maintained by the *Society for Propagating the Gospel* ; &c. but as he is *Chaplain*,

at the same Time, in the King's Garrison at *Albany*, and oblig'd to spend half his Time there, 40 Miles distant from them, and has no established *School Master*, or *Catechist*, labours under great Disadvantages. The other Gentleman, I mean, is Mr. *Brainard*, a zealous and well-dispos'd young Man, some Account of whom you have in a Pamphlet, which accompanies this. In a Word, Sir, I think the Design of a *School*, in the Manner I have projected, is of very great Importance, not to say absolutely necessary, in order to the effectual Propagation of the Christian Religion among them; and unless this People are, beyond all other, under a Curse from Heaven, this would probably do it: for, except their Completion, I see nothing, in this People, but that they may be cultivated into as agreeable a People as any other. They are naturally ingenious and good tempered as other People, and many of the little Children very pretty and agreeable; and seem to want Nothing but a right Cultivation to form their Minds and Manners into every laudable Quality and Action, human Nature is capable of. If I can be the Instrument in the Hand of Providence, to lay such a Foundation as this, it would be a great Satisfaction to my Mind; and, I hope, Generations to come will have Occasion to remember my Name with Gratitude.

I am sure, the Design is good; and, it seems to me, as necessary as it is good; for indeed, without this Method of Instruction & Cultivation of their Children, our Labour seems to be, in great Measure, vain. I cannot but hope it may be effected, notwithstanding the Discouragements it has hitherto met with. I believe there might have been some considerable Subscriptions made in this Country, had not the War prevented. When it shall please God to put an End to this distressing Calamity, I shall use my utmost Endeavours, with the Assistance of good and well-dispos'd Gentlemen, to put the Matter forward.

To Capt. *Thomas Coram*
of *London*.

I am, &c.

JOHN SERGEANT.

These two Letters, from Mr. SERGEANT, I am apprehensive never reach'd the Gentlemen to whom they were directed; for, September 24. 1747, Mr. SERGEANT notes, in his Journal, that he had then receiv'd a Letter from Mr. *Wallis* of *Boston*, informing him that Capt. *Coram* had receiv'd no Letter from him, and was

a little out of Temper upon that Account. And then adds, ' I immediately laid aside all other Business and wrote to Dr. *Ayscough* & Mr. *Coram*. '—Yea I suspect, that even this second Letter he now wrote to Dr. *Ayscough*, fail'd by the Way; for, in a second Letter which the *Doctor* wrote to Mr. SERGEANT, dated *December* 9, 1748, he informs him, that he had receiv'd his Letter of *July* 22, 1748, but makes no Mention of any of an earlier Date. He also says to him, that he was glad the Congregation of *Stockbridge* had receiv'd the *Bible* he sent; which seems to intimate, that the first Information he had of their receiving of it, was by Mr. SERGEANT's Letter of *July* 22, 1748; whereas Mr. SERGEANT in his Letter of *January* 24, 1746, 7, inform'd the *Doctor* of the Receipt of it, and return'd him Thanks for it. I have before taken Notice, that as soon as Mr. *Hollis* was made acquainted with Mr. SERGEANT's Design of a *Boarding-School*, he directly ordered twelve more Boys to be taken in upon that Foundation, and educated wholly at his Cost. But, by Reason of the War, which much affected them of *Stockbridge*, his Orders were not put in Execution, and the whole Affair of the *Boarding-School* was defer'd, till a more favourable Opportunity. Mr. *Hollis*, being inform'd of this, wrote this Year to Dr. *Colman*, insisting upon it, that 12 Boys should, without any further Delay, be taken & educated at his Charge: And those Passages of Mr. *Hollis*'s Letter, which related to that Affair, Dr. *Colman* transcrib'd to Mr. SERGEANT. In a Letter of *May* 7, the *Doctor* writes;

Reverend and dear Sir,

' Yesterday I receiv'd a Letter from our honoured Friend Mr. *Hollis*, who says;—*If my Money lie by till the War ends, it may be a long Time indeed. Do you see the least Prospect in the World of it? Would you not wish to see the Redeemer's Work carried on while you live? I am not willing to have my Money of three Hundred and fifty Pounds your Currency lying by useless, till the War is ended. And I do herewith appoint, that there be, as soon as possible, 12 more Heathen Boys taken on my Account, to be entirely provided for with Lodging and Maintenance, to be instructed in the Christian Doctrine. And after I know of this Order's being comply'd with, I design to make a large Remittance for further carrying on the Work.*—Thus far Mr. *Hollis*, from *Higb-Wycomb*, *Jan.* 27. 1746, 7.

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The *Doctor* goes on, 'I am sure, you and they can best tell what can and must be done. I have wrote myself to Mr. *Hollis* to Day, wherein I let him know of this my present writing to you, and I hope you will, as soon as may be, write to Mr. *Hollis*, whose good and generous Soul is enough to animate us all.' —

Who the *Committee* were, into whose Hands Dr. *Colman* paid Mr. *Hollis's* Money, and the other Money that was in his Hand, I shall have Occasion to shew by and by.

In another Letter also, he transcribes a Passage from Mr. *Hollis*, and this being the last written by Dr. *Colman* to Mr. *SERGEANT*, four Days before his Death, I shall transcribe so much of it as relates to Mr. *SERGEANT*, and to the Affairs of *Stockbridge*.

Boston, August 25. 1747.

Reverend and dear Sir,

'With a sick and faint Breast, and a trembling Hand, I now write you (as it seems to me) my last; but with a reviving Pleasure, on a new Letter Yesterday receiv'd from the Rev. Mr. *Hollis*, our pious and generous Friend; repeating to me the same Things which he had before wrote.' I request (says he) that the three Hundred Pounds in your Hands of my Money may be employ'd in the Education of twelve new Boys, of Heathen Parents, with all convenient Speed. Yea, I absolutely insist upon it, and promise herewith to make a Remittance for further Charge of Education and Maintenance; my Estate being very much increas'd; having had a great Deal left me, by a Relative deceased. Please to inform me, how it has gone with the Lads instructed at my Expence some Time ago. If some prove naughty, others may come to Good. As for the War with France, let not that hinder the Education of Children at my Expence. I request it may be done speedily, if there be Indian Parents willing to have their Children educated. Dr. *Colman* proceeds, 'Yesterday in the Evening, our worthy and good Friend Mr. *Wallis* of *Boston* call'd in upon me, and read me a very good and most encouraging Letter from his good Uncle

‘ Uncle *Coram* of *London*, respecting his further Progress at *Court*
 ‘ respecting *Nova Schola* (a new School) in general ;——and also
 ‘ of further Benefits to your Town, and the Support of Religion
 ‘ and Education at *Housatunnuk*.

‘ I was rejoyc’d to see Mr. *Wallis* ; and think Providence has
 ‘ chosen a very good Hand in him, and that he will naturally,
 ‘ and with Fidelity, minister between his Uncle and you. I en-
 ‘ treated him forthwith to serve you with a Copy of his Uncle’s
 ‘ Letter : and I forward this to him to come therewith.

‘ When I took my Pen in Hand, I fear’d I should not have
 ‘ been able to write at all. My Son, the Lord be with thee, and
 ‘ prosper thou when I am dead. May his holy Pleasure prosper
 ‘ in thy gracious Heart and Hand, which he has sanctified to
 ‘ serve his gracious Purposes. I intend this Hour, God willing,
 ‘ to write to Mr. *Coram*, thank and encourage him, and the Lord
 ‘ reward him ; to whom be Glory forever.—It seems to be the
 ‘ last from,

Reverend and dear Sir,

*Your unworthy sinful Brother,
 Benjamin Colman.*

Upon this Letter of the *Doctor*’s, Mr. SERGEANT wrote, ‘ My
 ‘ last indeed from this good Man, whose Soul is gone to rest in
 ‘ the Lord.’ May I be suffer’d to add, A rare Instance indeed of
 a good Man’s dying, as it were with his Pen in his Hand, la-
 bouring to promote the Good of his Country, the Prosperity
 of his Friends, and the eternal Salvation of precious Souls !
 And who of all his Brethren, the Sons of *New-England*, has he
 left behind him, who so tenderly loves, so ardently cares for, and
 so vigorously endeavours to promote the Good of his native
 Country, as Dr. *Colman* did ? But I am stepping beside my Line,
 and must return.——

If Mr. *Wallis* sent a Copy of Mr. *Coram*’s Letter to Mr. SER-
 GEANT, as the *Doctor* desir’d, it is not to be found ; therefore
 what is meant by *further Benefits to Stockbridge*, and by the *Support*
of Religion & Education at Housatunnuk, spoken of in the *Doctor*’s
 Letter above, I am not able to say. But by a *new School*, I con-
 clude, is included a *Female Boarding-School*, which Mr. *Coram*
 then, and since, used Endeavours to promote.

Things relating to the *Boarding School*, now appearing with a
 favourable Aspect, and Mr. *Hollis* urging very hard, that his

twelve Boys might be, without any further Delay, taken upon that Foundation, Mr. SERGEANT now entertain'd serious Tho'ts of prosecuting that Design, in the Manner he had propos'd. He therefore, in the first Place, mov'd the *Indians* of *Stockbridge*, who are the Proprietors of the undivided Lands in that *Township*, to give 200 Acres of Land, to build a *School-House* upon, and to be cultivated by the Children who should receive their Education there. The *Indians* chearfully comply'd with the Motion, and gave 200 Acres of very good Land, about a Mile from the Meeting-House, for that Purpose. The Manner & Time of their giving of it, I am not acquainted with, but the Fact is well known.

About the Middle of *July*, Mr. SERGEANT set out on a Journey to *Boston*, in order to forward this important Affair. He went by the Way of *Northampton*, *Hatfield* and *Hadley*, that he might confer with those Gentlemen whom he had nominated, in the Postscript of his Letter to Dr. *Colman*, of *August* 1. 1743, to be a *Committee*, or *Trustees*, to receive and disburse the Money which might be given to promote that good Design, and who had express'd their Willingness to take that Trouble upon them, viz. the honourable *John Stoddard*, *Eleazer Porter*, *Israel Williams* and *Oliver Partridge*, Esqrs; and the Rev. Mr. *Edwards*. These are the honourable Gentlemen, the Committee, of whom Dr. *Colman* speaks, in his Letter of *May* 21, above transcrib'd, to whom the Doctor paid, in Mr. SERGEANT's Presence, Mr. *Hollis's* three Hundred and fifty Pounds, and the other Moneys which were in his Hand. By the other Money, I suppose he means Madam *Holden's* one Hundred Pounds, and Dr. *Watt's* seventy Pounds, which he had received for the encouraging the *Boarding-School*.

Those Gentlemen Mr. SERGEANT desired would meet at Col. *Porter's* of *Hadley*, on the 20th of *July*, that he might there confer with them, and take their Advice and Direction upon the Business before him. Col. *Stoddard* and Mr. *Edwards* came not to the Meeting, and wholly declin'd having any Thing more to do in that Affair. The other Gentlemen, Col. *Porter*, Col. *Williams* and Col. *Partridge* met, before whom Mr. SERGEANT laid open the Affair, with what Clearness he could, and they advis'd him to proceed in it. These Gentlemen also propos'd to be made a *Body Politick* to act in that Business, and advis'd Mr. SERGEANT to endeavour to accomplish that Matter, and to de-
fire

fire the Assistance of Mr. *Hutchinson*, and Mr. *Oliver* in it. When Mr. SERGEANT came to *Boston*, he confer'd with those Gentlemen upon the Subject, who tho't it not best that the fore-named Gentlemen should be *incorporated*; but rather that the Matter should be put into the Hands of the *London Corporation*, and transacted by their *Commissioners* here. The *Commissioners* themselves were also of the same Mind; and finally, neither the one nor the other was done, but the whole Care of that Affair (so far as I can learn) devolv'd on Mr. SERGEANT; who resolv'd, with what Speed he could, to erect a Building for, and to proceed to, the Education of the *Indian* Children; more especially those for whose Education Mr. *Hollis* stood engag'd: and from *Boston* he wrote to Mr. *Hollis*, informing him of the Steps he had taken, and that he design'd to proceed in that Affair, as fast as he could. Of this Letter I find no Copy, but only a Minute in Mr. SERGEANT's Journal, that he thus wrote to him. *September 25*, he again wrote to Mr. *Hollis*, and by his Answer the Reader may give some Guess what was contain'd in Mr. SERGEANT's Letter. Mr. *Hollis*'s Answer is dated from

Higb-Wycomb in Buckinghamshire,

Reverend Sir,

July 22. 1748.

‘ I received some Time since a Letter of yours, dated *Sept. 25*.
 ‘ I know not the Cause, why it was so long before it came to
 ‘ Hand. I do not find that my Order, for the Maintenance,
 ‘ Cloathing and Instruction of twelve more Heathen Boys, has
 ‘ been comply'd with as yet. If it has not yet been effected,
 ‘ pray let it be done out of Hand, *viz.* twelve Boys of Heathen
 ‘ Parents; such as are not Professors of Christianity, but Chil-
 ‘ dren of *Heathen Parents*. As to my Money, which according
 ‘ to what Dr. *Colman* wrote to me, I suppose might amount to
 ‘ 340 or 350 *£. New-England* Currency;—be pleas'd to let the
 ‘ Gentlemen know, that I am not willing that it should be laid
 ‘ up as a Fund: I would have it expended in the Education and
 ‘ Maintenance of the twelve fresh Boys for my Account; and I
 ‘ design to make a further Remittance for the defreying further
 ‘ Expence. In your next be pleas'd to let me know, how much
 ‘ of my Money may be still remaining.’——

Mr. *Hollis* continuing to urge, that twelve Boys might, out of Hand, be supported and educated at his Expence, and the
 War

War continuing, which forbid its being done with any Convenience at *Stockbridge*, Mr. SERGEANT determined to provide them a suitable Master, and to send them abroad. He therefore went to Capt. *Martin Kellogg*, a Gentleman of *Newington* in *Connecticut*, with whom he prevail'd to take the twelve Boys for one Year; and to instruct them both in Learning & in hard Labour. The *Indians*, when it was propos'd to them, consented that their Children should go. Of this Affair Mr. SERGEANT gives us these short Hints in his Journal. ' *March* 13. 1747, 8. propos'd to the *Indians* to send their Children with Capt. Kellogg to *Newington*: they consented. *April* 12. chose the Boys. *May* 23. Mr. *Hollis's* twelve Boys went off to *Newington*.'

Of these Things Mr. SERGEANT (I conclude) gave Mr. *Hollis* an Account in a Letter; for in his next & last to Mr. SERGEANT, dated *London*, *October* 5, he says;— ' I have a Letter from you, wherein you mentioned concerning the *Indian* Boys. Pray let me know if you receiv'd of the Gentleman for my Account £. 350, *New-England* Currency, and in what Manner it may have been disburs'd. If expended let me have Account.—— I have inclos'd a Bill of £. 114 *New-York* Currency; Value £. 60 Sterling. Please to be very particular in your Answer to this.—Pray let the Gentleman, that has the Care of the Boys, be desired to pray with them every Morning and every Night, and before and after every Meal, and that he endeavour to instill into their Minds Principles of Piety & Godliness.'——

Feb. 17th. Mr. SERGEANT writes; ' During this Winter met the *Indians* once a Week, to confer with them.—Communicated Mr. *Brainard's* Journal to them.' Mr. *Woodbridge*, School-Master at *Stockbridge*, in a Letter to me, soon after Mr. SERGEANT's Death, gives a more particular Account of these Meetings in the following Words— ' In the Winter Season, it was his common Practice to meet the *Indians* once a Week in the Evening for religious Exercises. In these I very often accompanied him; and, when sometimes he could not attend, he would desire me to serve in his Stead. These Exercises seem'd to have a good Effect, by begetting in the Minds of the *Indians* a Seriousness about the Things of Religion. And in the Summer Season he commonly spent an Hour after publick Service in Instructions, Exhortations, and Christian Advice.'——

This

This was a very proper and necessary Method to be used with that People, who had not the Advantage of increasing in Knowledge by Reading, as others have ; and by those Means a good Degree of Knowledge and Understanding, in the Principles of Religion, was infus'd into their Minds, by their faithful and laborious Teacher.

Feb. 21. (he says) ' The young People meet *Lord's-Day* Evenings for religious Exercises, Prayer, Singing, &c. This they did of their own Accord.'—This seems to shew, that the Minds of the young People were imprest with religious Sentiments, and that they delighted to draw near to God.

What Sum of Money Mr. SERGEANT had in Hand, or at Command, to enable him to erect a suitable Building for the *Boarding-School*, upon the Lands given by the *Indians* for that End, I am not able to say ; but he now resolv'd to use what he had, for that Purpose, and endeavour'd to procure more.

He wrote to the Rev. Mr. *Andrew Eliot* of *Boston*, desiring him to put forward a Subscription there. That Gentleman, who was a very hearty Friend to the Cause, propos'd a Method, that was likely to have succeeded, had it been put in Execution : but there arose so many Objections against the present Execution of Mr. SERGEANT's Scheme, that Mr. *Eliot* was discourag'd, and nothing was done there.

He wrote also to the Rev. Mr. *Williams* of *Lebanon* upon the same Subject, who communicated his Letter to the Rev. Mr. *Eliot*, Minister of the second Parish in that Place, call'd *Goshen* : And in a Letter of *May 7.* Mr. *Williams* inform'd Mr. SERGEANT, that at *Goshen* they had gathered by Contribution, on the Day of general Fasting in *Connecticut*, about *twelve Pounds*, and that his Congregation, on the same Day, contributed to that good Design between *thirty* and *forty Pounds*, which waited his Order. I find, by an Account from *Stockbridge*, that the exact Sum contributed at *Lebanon* was *forty-nine Pounds one Shilling*. About the same Time, if I mistake not, died Mr. *Elery* of *Hartford* in *Connecticut*, who left by Will, to the *Indians* of *Stockbridge*, *one Hundred and twenty Pounds*.

Mr. SERGEANT also wrote the following Letter to the Hon. Society for Propagating Christian Knowledge, in *Scotland* ; desiring Assistance from them.

Stockbridge,

Stockbridge, in New-England,
Sir, March 18. 1749.

‘ Some Years are now past, since a Proposal for the more effectual Education of the *Indian* Children, and the further Spreading of Christian Knowledge & Piety among their several Tribes, written in a Letter to the late Reverend and pious Dr. Colman of *Boston*, was published, with his Recommendation of the Design. Several Copies of the Proposal were dispersed, not only in these Parts, but also in *Great-Britain*, particularly by the Means of that worthy and excellent Gentleman, and, if I mistake not, he transmitted some Copies to your *honourable Society*.

‘ The Execution of that Design has been much hindered and delay’d by the War we have been engag’d in with *France*. But, as there is now a Prospect of Peace, I hope that Design may, by the Blessing of God, take Effect. A private Gentleman in *England* sets a noble & generous Example, which, if it be follow’d as it deserves, will, it is to be hoped, soon carry the Design so forward as to answer some of the great and good Ends propos’d. That pious and charitable Gentleman proposes, at his own Cost, to cloath, maintain and educate twelve Boys. The Design I think so good & so necessary, considering the gross Ignorance and Barbarity of our *Indian* Tribes, that I would not be wanting in any Thing in my Power to forward it. And since your *honourable Society* has shown so laudable a Zeal to propagate Christian Knowledge and Piety, among the poor barbarous Aborigines of *America*, I tho’t it proper, humbly, but yet earnestly, to recommend it to your charitable Notice. If it comes within the Limits of your Province, I cannot think your Charity can be better bestow’d.

‘ The projected *School* is design’d much in the Manner of the Charity Schools in *Ireland*, which, we are told, have had wonderful good Effects : and why may not the same Methods of Education us’d here, by the Blessing of the same gracious God, have the like good Effects? By sufficient Experience, I have found, that more effectual Methods of Education, than what have yet been us’d, especially in Respect of Manners and Industry in Business, are highly necessary for this barbarous uncultivated People.

‘ I would gladly have, in the projected School, all the more useful and important Parts of Learning that serve in common Life, and that some, at least, may be fitted there for an *Academical* Education; and so be qualified to instruct others; that, in Time, by the Blessing of God, the Kingdom of Christ may spread more successfully far and wide, by their Means, among the remoter Tribes. One would hope this might be done, and answer, at the same Time, both a religious and a political View. Certainly, if, from us, Learning and good Manners could be propagated among them, it would be a Means of engaging them more firmly in the *British* Interest: but if, with Learning and good Manners, true Religion might take Place among them, then they would become the Subjects of the Kingdom of Heaven, and be joined to the Number of Christ’s Redeemed, which must needs be the Wish and earnest Desire of every sincere Christian.

‘ The liberal Gentleman, I had Reference to, confines his Charity to *Boys*, and these *Heathen*. I do not blame his Intention; but yet, equal Care, I think, should be taken of *Females*; and *Christian* Children need the Advantage of such Education as well as Heathen.

‘ I hope this good Design will gain the Approbation of your *honourable Society*, and that they will be able to contribute towards it: at least, I doubt not but they will forgive me the Freedom I have us’d, in making this Application for that Purpose. The School is already begun, and we have had 12 Boys upon the projected Plan of Education now almost a Year: An House is in Building for their Reception, and will be fit for that Purpose, I hope, in a few Months.

‘ May our gracious God direct & succeed your, and all other, pious Endeavours to enlarge the Kingdom of our glorious Redeemer; which is the earnest Prayer of,

To the President for

the Time of the

Hon. Society, &c.

Sir,

Your most humble Servant,

JOHN SERGEANT.

I suppose, either that this Letter fail’d of reaching the *Society* to which it was directed, or that they did not see Cause to do any Thing in Favour of the Boarding-School; for I find not any Answer to it, nor do I remember ever to have heard of their doing

any Thing to promote it. Seeing that Society desired a Correspondence with Mr. SERGEANT, and that he would begin it, by giving them an Account what Progress Religion had made among the *Indians* at *Stockbridge*, which he did; and seeing he now wrote to them as above, it is somewhat strange that he never receiv'd a Line from them. The most probable Conjecture I can make in the Case is, that either his Writings to them, or their Returns, fail'd by the Way.

It appears by the foregoing Letter, that Mr. SERGEANT had now erected a Building for the Boarding School, and that it was like to be fit, in a few Months, for the Reception of the Scholars. And while he was, with much Pains and Industry prosecuting that good and pious Design, which was attended with some Discouragements, his Spirit was refresh'd by the Reception of the following most kind & obliging Letter from the Rev. Dr. Ayscough.

Little-Street, near Liecester Fields,

Reverend Sir, December 9. 1748.

‘ I receiv’d, last Week, the Favour of yours, dated July 22. 1748. and am glad to hear that your Congregation are at last in Possession of the *Bible*; pray God bless it to them, and, under the Direction of so faithful and pious an Expositor, make it the Means of Grace & of Salvation to them. I still continue my ardent Wishes for the Success of the truly Christian & apostolick Design you are engaged in; and I think the Method you are in, for the educating young *Indians*, in the Knowledge of the Truth, the most effectual one that can be taken. Pray God give you Success. But whether that follows or not, your Endeavours for it cannot fail of a Reward. I often think of your Pains and of your Merit, and I look upon myself as Nothing in Comparison of you, who have devoted yourself to a most hazardous and laborious Life, in Order to introduce the Knowledge of the Gospel among the Heathen Nations. I must not only consider you as a good Christian, but also as a useful and good Subject, since every Convert you make must be look’d upon as a new Subject brought over to the *British* Interest. And truly, the infinite Pains that are taken by the *French* (who seldom come behind us in civil Policy) to make *Papists* of the *Indians*, should teach us to use some Endeavours to make *Protestants* of them. With this Sense of your Merit, and the
‘ Usefulness

‘ Usefulness and Piety of your Undertaking, you may be sure I
 ‘ think myself bound to do my utmost to promote it. I wish
 ‘ therefore, in your next, you would give me a full & particular
 ‘ Account of the Scheme you are pursuing. That you would
 ‘ let me know, the Situation and Condition of the Place where
 ‘ you are settled, and of the Country round it; what Progress
 ‘ you have made; what Number, and of what Sort of Persons,
 ‘ your Congregation consists; and the State of the School lately
 ‘ set up for the *Indian* Children; and whether you have any Sa-
 ‘ lary, or certain Appointment for your Labours or not. When
 ‘ I am supply’d with these Materials, you may depend on my
 ‘ soliciting in the strongest Manner, and doing the utmost in
 ‘ my Power, to encourage & support so pious an Undertaking.
 ‘ I recommend you to the divine Providence. I desire your
 ‘ Prayers for me and all belonging to me; and be assured, Sir,
 ‘ it is with the highest Satisfaction and Sincerity that I sub-
 ‘ scribe myself,

Your affectionate Brother,

and humble Servant,

Francis Ayscough.

Mr. SERGEANT receiv’d this Letter but a little While before
 his Death, and, if I mistake not, I have been inform’d, that he
 had not Opportunity to return an Answer to it. For the Satis-
 faction therefore of those into whose Hands this History may
 fall, and who want to be inform’d in the Things after which Dr.
Ayscough enquires; and for the Satisfaction of the *Doctor* him-
 self, if it should ever reach him, I shall briefly touch upon what
 has not been sufficiently illustrated in the foregoing Account.

As for the Scheme which Mr. SERGEANT was pursuing;—some
 Account was given of it in his Letter of *August 1. 1743*, to Dr.
Colman, to which it may not be amiss here to add; that his De-
 sign was, that the *Indian* Boys, under the Care of a faithful Master,
 who should labour with and inspect them, should subdue and
 cultivate the 200 Acres of Land upon which they live; that
 they should raise upon it all Sorts of Provisions; that they should
 keep upon the Farm a Stock of Cattle, Sheep, Hogs, &c. that
 the Girls should be employ’d in Manufacturing the Wool, Flax,
 Milk, &c. that should be rais’d upon it: They also, being under
 the Care of a faithful Mistress, who should instruct them in all
 Sorts of Business suitable to their Sex. By this Means, they

might, after some Time, in great Measure, if not wholly, support themselves; be form'd to Industry; be acquainted with the *English* Language and Manners; and be fit, at about 20 Years of Age, to set up upon Farms of their own. By taking the *Indian* Children when young, and bringing them up in the Way of Industry (as well as Learning) Mr. SERGEANT design'd to cure them of Idleness, which they are much addicted to, and which is a Seed Plot of all Manner of Vice among the *Indians*.

As to the Situation of the Place where Mr. SERGEANT settled; —I observ'd before, that *Housatunnuk* is in the S. W. Corner of the *Massachusetts* Province, butting upon *Connecticut* Colony South, and upon *New-York* Government West. For tho' by Charter the *Massachusetts* Province extends West to the South Sea, and must therefore Butt upon the Gulf of *California* near the North Part of it, yet the *Dutch* being previously settled upon *Hudson's River*, cut this Province in two, and at present we inhabit no further West than to the *Dutch* Settlements. *Stockbridge* lies at the North End of what goes by the Name of *Housatunnuk*, about 16 or 18 Miles North of *Connecticut* Line, upon a Stream which goes by the Name of *Housatunnuk River*, and empties itself into the Sea, between *Milford* and *Stratford* in *Connecticut* Colony. This River, tho' it be Navigable for 8 or 10 Miles from the Mouth of it, and extends itself cross the Colony of *Connecticut*, and almost cross the Province of the *Massachusetts*, more than 120 Miles into Land, yet is not laid down in any of the Maps, which I have seen of this Country.

The Place of this River at *Stockbridge* is about 40 or 45 Miles West of *Connecticut* River, and about 25 or 30 Miles East of *Hudson's River*. It's Course at *Housatunnuk* is from North to South, and after it enters *Connecticut* Colony it bears considerably to the East of South, till it falls into the Ocean at *Stratford*.

Northampton, upon *Connecticut* River, is in, or near, the same Parallel of Latitude with *Stockbridge*, and Mr. Neal in his History of *New-England* has, in his Map, laid down *Connecticut* and *Hudson's Rivers*, which in the Latitude of *Northampton* & *Stockbridge* are about 70 or 80 Miles asunder. Any one therefore, by looking into Mr. Neal's Map, and drawing a West Line from *Northampton*, of 40, or 45 Miles extent, may easily fix the Place of *Stockbridge*.

As for *the Condition of the Place*;—the foregoing History, with what may be further said, will perhaps be tho't sufficient.—And as for *the Condition of the Country round it*;—South, upon *Housatunnuk River*, it has lately been purchased of the *Indians*, and is settled by Inhabitants of this *Province*. The Name of the Town is *Sheffield*; it is divided into two *Parishes*, in each of which there is a Minister settled. East of *Stockbridge* there is a Wilderness of about 40 Miles extent, which reaches to the English Settlements upon *Connecticut River*; it is Mountainous, and loaded with immense Quantities of Timber, of almost all Sorts. † West is a Wood of about 20 Miles extent, reaching to the *Dutch* Settlements in *New-York Government*. And North lies that great and terrible Wilderness, of several Hundred Miles extent, which reaches to *Canada*.

What Progress Mr. SERGEANT made, may, I hope, in some good Measure, be judged of, by the whole Account I have here given. And with Respect to the Number of Mr. SERGEANT'S Congregation, and of what Sort of Persons it consists;—Mr. Woodbridge, a little after Mr. SERGEANT'S Death, wrote to me, that there were 53 *Indian* Families in the Town, that they own'd 20 Houses built after the *English* Mode, and that the whole Number of *Indians* living at *Stockbridge* was then 218; of which 129 have been baptized. Of these 42 were Communicants, 18 Males and 24 Females. The whole Number of *Indians* baptized by Mr. SERGEANT, both living and dead, was 182. The Number of Scholars belonging to Mr. Woodbridge's School was 55, about 40 is the Number which attend the School at once. There are also about 12 or 13 *English* Families dwelling there.

As for the School lately set up for the *Indian* Children, (by which Dr. Ayscough intends the *Boarding-School*, and not that under the Care of Mr. Woodbridge) I have before given an Account of Mr. SERGEANT'S taking 12 *Indian* Boys upon that Foundation, and at Mr. Hollis's Cost, and committing them to the Care of Capt. Kellogg of *Newington*, for a Year. Those Boys made Progress in Reading and Writing beyond the Captain's Expectation, and in the general behav'd well. Some Time in the Winter Mr. SERGEANT wrote to Capt. Kellogg, desiring him to come up to *Stock-*

† In *Stockbridge* Bounds, and in the adjacent Wilderness, is found Plenty of that famous East India Root, *Gin Sang*. In the Summer 1751, it was first found.

bridge with them in April, the Captain did so; and upon examining the Boys Mr. SERGEANT was well pleas'd with the Progress they had made in their Learning. Mr. SERGEANT now urg'd Mr. Kellogg to take the Care of the Boys one Year at Stockbridge, to which he consented: And after instructing them a While in a private House, he went with them into the Boarding-School, which was now prepar'd for their Reception, tho' far short of being finished. The Dimensions of this Boarding-School, which Mr. SERGEANT had erected, are, 38 Feet long, 36 wide: It has three Fire Rooms on one Floor, and two convenient Rooms besides, with a large Cellar under it. Of these Things Capt. Kellogg gave me an Account, in a Letter, soon after Mr. SERGEANT's Death: And this, so far as I understand it, was the State of that School when he died. His Design was, this Summer, if his Life had been spar'd, to have gone with Capt. Kellogg, (who in his Youth was twice taken Captive by the *Indians* of *Canada*, and therefore had some Acquaintance with the *Mohawk* Language and Customs) into the *Mohawk* Country, or to the *Six-Nations* as they are call'd, to invite them to send their Children, to receive an Education in the Boarding-School; and to have opened the Doors of it to the Children of any of the Tribes of Indians, who would send them there to be educated.

The last Thing that Dr. Ayscough desir'd to be inform'd of is, Whether Mr. SERGEANT had any Salary or certain Appointment for his Labours or not? Before Mr. SERGEANT's Ordination he received from the *Commissioners* at the Rate of £. 100 a Year our Currency. At his Ordination they fix'd his Salary at £. 150, when £. 1 7s. 6d. of our Paper Currency was equal to an Ounce of Silver. They continued it at £. 150 for the Space of six Years (as Mr. Woodbridge informs me) during which Time our Paper Currency was near the same in Value, it having depreciated no more than from £. 1 7s. 6d. to £. 1. 9s. an Ounce: But continuing still to sink in its Value, the *Commissioners* allow'd him £. 200, and then £. 250, and so it continued till the last Year of his Life, when they gave him £. 300; £. 2 17s. 9d. of our Paper Currency then, not being more valuable than an Ounce of Silver.

If by those Additions, the sinking of Money was made good (as I am sensible he tho't it was not) and his Salary was equal in Value,

Value, to what it was at his first Settlement, Silver being the Standard : Yet, if it be consider'd with Relation to the Necessaries of Life, for which it was expended, his Salary was not half so good the last Year as it was the first : for Wheat, when he settled at *Stockbridge* was to be had for *eight Shillings* a Bushel, and other Provisions in Proportion ; but when his Salary was £. 300, it was not to be had under *forty, or forty-five Shillings* a Bushel, and other Provisions were proportionably dear. The Sum itself considered, every one must be sensible that his Salary was small, for it was but equal to £. 36 7s. 3d. our present Lawful Money, at 6s. 8d. the Ounce : and no more than £. 27 6s. 2d. Sterling. And can it be tho't, that he could support himself and Family with that Sum, especially seeing all the Necessaries of Life were then, and are still, very dear in that remote Part of the Country. Had it not been for the Helps he receiv'd from Dr. Colman's Hand, and from other generous and well dispos'd Persons, he could not have subsisted at *Stockbridge* so long a Time : And after all the Helps he had, he was, while he liv'd, involv'd in many Difficulties, by Reason of the Scantiness of his Support ; and when he died, he left his Estate involv'd in a Debt of between 7 and £. 800 *New-England* Currency, even tho' he had sold some of it before to answer his necessary Expences. A Friend of his, who was well acquainted with his Circumstances, in a Letter to me, written since his Death, uses the following Expressions.—

' I should have mentioned to you the pressing Want Mr. SERGEANT has often been in, for want of a sufficient Support in his laborious Work. Had not a good Providence, in a surprising Manner, provided and sent some Assistance to him, it is not at all probable he would have left any Thing that could have been a Benefit to his Family. And had it not been for his singular Prudence, and those Helps, he must have sold most of what the Government gave him * long ago.'

Thus I have endeavour'd to answer the Rev. Dr. Ayscough's Enquiries, which had Mr. SERGEANT liv'd to have done, he doubtless would have perform'd in a much better Manner, and more to the Satisfaction of those who want to be inform'd.

It would be a faulty Omission, should I neglect to say, that when his Excellency Governor Belcher came into his Government of *New-Jersey*, Mr. SERGEANT wrote to him, congratulated him

ON

* His Right of Land in *Stockbridge*.

on that Occasion, exprest his Joy and Satisfaction that he was appointed Governour of his native Country, and returned him his most hearty Thanks for the favourable Mention his Excellency had made of him in *England*, particularly to Dr. *Ayscough*, and Mr. *Coram*. The Governour, yet retaining his former Kindness and Friendship for Mr. SERGEANT, wrote, in a most kind and obliging Manner, to him; assuring him of his Readiness to serve him, in what lay in his Power, and recommending to him the keeping up a careful & dutiful Correspondence with Dr. *Ayscough* and Mr. *Coram*, Gentlemen who were both willing and able to assist him, in his laudable and pious Undertaking.

The very great Regard Dr. *Ayscough* had for, and his Generosity to, Mr. SERGEANT, I know not how better to express, than in the Doctor's own Words; as they are contain'd in a Passage of a Letter which he wrote to his Excellency Governour Belcher, dated *December 9. 1748.* where speaking of Mr. SERGEANT he says,—— 'I most highly honour, and regard, that worthy Minister of the Gospel of Christ, and am proud to call him Brother. How much greater is his Merit, and how much greater will be his future Reward, than that of many of the most dignified and distinguished among us? You may be assured of my heartiest Endeavours to promote the good Design he is engaged in.—I am in great Hopes of being able to procure some Pension to be settled on him, that he may have some little Reward for his indefatigable Labours, even in this Life. In the mean Time, I should be glad to have the Sum of *twenty Pounds* advanced to Him; but I am ignorant of the Means of doing it. I can only say, that if you or he will draw upon me for that Sum, I shall think myself bound to honour your Bill at Sight.' A Bill was accordingly drawn, and the Doctor sent over *twenty Pounds* Sterling to Governour Belcher, who, in a Letter of *May 16, 1749.* (about two Months before Mr. SERGEANT's Death) inform'd him of the handsome Remittance the Rev. Dr. *Ayscough* had made him; and tells him, that he would pay the Money to his Order: Which was accordingly done: Either just before or a little after Mr. SERGEANT's Death.

I have here been the more exact, and have quoted Dr. *Ayscough*'s own Words, that I might effectually remove a Mistake that some have gone into, who have tho't and said that the *twenty Pounds*

was misapply'd ; that Dr. *Ayscough* design'd it for the Boarding-School, and not for Mr. SERGEANT's own Use. Madam *Sergeant*, to satisfy others, I suppose, rather than herself (for the Case was doubtless plain to her) desir'd Governor *Belcher*'s Sentiments upon that Head, which he gave her in the following Words,

Madam,

‘ I have deliberately consider'd the Affair you have laid before me, and this Day have had Recourse to the Rev. Dr. *Ayscough*'s Letter of the 9th of Dec. 1748, and am of Opinion, that, by the Tenour of it, the *twenty Pounds Sterling* I paid him (i. e. Mr. SERGEANT) by the said Doctor's Order, was a Bounty intirely to himself, for an Addition to his Comfort & Support, as an Evangelist to the *Indians*, on *Housatunnuk-River*.

Given under my Hand at *Elisabeth-Town*, in *East New Jersey*,
June 29th 1752. *J. Belcher.*

While Mr. SERGEANT was carefully and faithfully proceeding in his Ministerial Labours, and with much Pains, Industry and Application, prosecuting that excellent, laudable and pious Design of the Boarding-School, (Burdens perhaps too heavy for his Constitution) purposing also in a little Time to go into the *Mohawk* Country to invite their Children to it, he was taken ill of a Slow or Nervous Fever, attended with Canker, which in a few Weeks, put an End to his precious Life, (on *July 27. 1749*, in the 39th Year of his Age) and to all his generous, pious & noble Tho'ts in Favour of the poor Natives, to some of whom he was, during his Ministry, a great and rich Blessing, an Instrument in the Hand of Christ of *turning them from Darknes to Light, and from the Power of Satan to God.*

To draw Mr. SERGEANT's Character, I am sensible, is a Work to which I am not equal : but seeing it has not been attempted by any one heretofore, I shall endeavour to give the justest Representation of him I can, by those Helps I am furnished with.



The CHARACTER, &c.

Of the Reverend

Mr. *John Sergeant.*

THE Reverend Mr. JOHN SERGEANT was born at *Newark*, in *New-Jersey*, in the Year 1710. His Father died when he was but a Child, after which his Mother was again married to Col. *John Cooper*, a Gentleman, who not only prov'd a tender Husband to her, but also a kind and generous Father to her Children; having none of his own. Mr. SERGEANT, in his Childhood, receiv'd a Wound by a Sythe in the Ball of his left Hand, near the Joint of his Wrist, which so affected the Sinews and Nerves, that his Hand perished to that Degree, that it was much less than the other, and in great Measure useless. This Accident was the Occasion of his leaving off the secular Business he was design'd for, and of his betaking himself to Learning; in which, being a Person of a bright Genius, he made great Progress: Whereupon his Father in Law, Col. *Cooper*, resolv'd to give him a liberal Education. He enter'd *Yale-College*, at *New-Haven*, in the Colony of *Connecticut*, September 1725, where the Comeliness of his Person, the Sweetness of his Temper, the Decency of his Behaviour, the Agreeableness of his Conversation, the Diligence with which he apply'd himself to, and the Progress he made in, his Studies, gain'd him the Esteem, not only of his Companions, but also of the Governours of the College. He proceeded Bachelor of Arts, September 1729, and commenc'd Master 1732, before which he was elected Tutor of the College, in which he had his Education. In that Post he continu'd four Years, to the Satisfaction of those who repos'd in him that Trust, and to the Advantage of those who were under his Instruction.

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By this Time, he was determin'd for the Work of the Ministry ; and tho' he was well pleas'd with the Business he was now in, and stood as fair as any Man *whatever*, for a Call & Settlement in any, even the best Parish, that might become vacant ; yet he prefer'd a *Mission* to the *Heathen* : not from any Views he could have of Worldly Advantage from thence, but from a pious, generous and ardent Desire of being an Instrument in the Hand of God of Good to the *Indians*, who were sunk below the Dignity of human Nature, and even to the lowest Degrees of Ignorance and Barbarity.

There was something very uncommon, and which seems to have been from above, in the Disposition and Inclination there was in him to this self-denying Service : For before there was any Prospect of his being employ'd among the *Natives*, his tender Mind was so affected with the Tho'ts of their perishing State, that it had been his Practice, for a long Time, to make it Daily an Article in his secret Addresses to God, that he would send him to the *Heathen*, and make him an Instrument in *turning them from Darknes to Light*. &c. God granted him that which he requested ; for which he return'd his grateful Acknowledgments to him who *heareth Prayer*. And of these Things he inform'd Mr. Woodbridge, his Fellow Labourer, at his first going to *Housatunnuk* ; but strictly injoin'd him to keep them secret, which he accordingly did till since Mr. SERGEANT'S Death.

He was a Person to whom Nature prov'd lavish of her best Gifts ; or, in Words more agreeable to the Christian Scheme, God graciously bestow'd upon him excellent Endowments, both of Body and Mind. In Stature he was small ; yet, of a very exact and comely Proportion, except his Hand beforementioned ; his Hair dark ; his Eyes black and lively : *He was ruddy, and withal of a beautiful Countenance, and goodly to look to.* * He was favour'd with a firm, healthy and good Constitution, and therefore pass'd, with the greater Ease, thro' the many Difficulties and Hardships that attended him in the Course of his *Mission*. He was of a most sweet, kind and benevolent natural Temper ; without the least Constitutional Turn towards Gloominess, Melancholy, or Jealousy : His Conversation open, free, courteous, pleasant and very attractive ; so that all, who had the Happiness to enjoy it, were pleas'd and delighted by it. The Powers of

his Mind were bright and strong ; whence he was able to use close Application, and with Ease made great Progress in Learning : Few of his Years exceeded him.

His natural Accomplishments were polished, enlarg'd, and improv'd by a liberal Education ; and rendered him desirable and amiable to all, and very useful in his Day.

True and undissembled Piety gave Lustre and Beauty to all his other Endowments, both natural and acquir'd ; and prepar'd him to be eminently serviceable in the Station God assign'd him. In his tender Years he was of a very innocent Turn of Mind, and of a blameless Behaviour ; free from those Vanities & Vices which young People too often indulge to, and careful to follow the Ways of Virtue : Which might have inclin'd one to think, that he was the Subject of the *Grace of God* from the Womb. But, in his riper Years, while he was at College, he was under those Influences from above, which he apprehended wrought a *saving Change* in him, and form'd him to the divine Life. And what better Evidence could he have, that he was not mistaken, than what was consequent upon this Change, viz. a Temper & Conversation becoming the Gospel of Christ, adorning the Christian Profession he then made ? Of this Change, wrought by the Spirit of God upon his Heart, he very modestly and privately spake to some of his intimate Friends, from whom I have my Information : But I find not that he left one Word in all his Writings, respecting his religious Experience, Devotion, &c. except one Passage in a Letter he wrote to a Friend, by whom he seems to have been compel'd to *boast himself a little*, as the *Apostle of the Gentiles* was before him. The Passage is this— ' With Respect to my own Christian Experience, I believe, I could give you that Account which would satisfy you, in your own Way of thinking ; tho' 'tis now so long since I pass'd thro' that Scene of Conviction, Humiliation, and, what I suppos'd was Conversion, that a great many Particulars are now escaped from my Memory.'—Some, perhaps, may blame Mr. SERGEANT, that he did not commit to Writing those Things which pass'd over him at such a Season, that he might have review'd them for his own Comfort, and left them behind him for the Benefit of others. It was owing to his very great Modesty and Humility, and to his Care not to do any Thing, that might be thought to favour of Ostentation in Religion

Religion (which is a Thing very hurtful to its Interest) that he kept those Things to himself. And whether he did not, by that Modesty, Humility & Guard against Ostentation, give a clearer Evidence of the Truth of Religion in himself, and discover a greater Concern for the Honour and Interest of Religion in general, than he could have done, by Writing his own Life, publishing his own Experiences, and proclaiming his own Goodness, I leave others to determine? His Life also so abounded in the Fruits of Righteousness, and was so conform'd to the Gospel of Christ, that we have abundant Reason to conclude the *Tree was good*, because the *Fruit was so*.

He was very constant and frequent in the Devotions of the Closet, pouring out his Soul to God in fervent Addresses of Prayer, Praise, &c; which he found to be not *in vain*: for, as he himself tho't, God graciously granted him frequent Answers of Prayer.

He was a devout Worshiper of God in his Family, fail'd not of Morning & Evening Devotions; on which Occasions he read, with great Seriousness and Solemnity of Spirit, a Portion of the holy Scriptures, generally making useful Observations for the Benefit of his Family. He always read the New Testament out of the original *Greek*, with which he was well acquainted. With great Solemnity and Reverence he approach'd the Throne of Grace, and offer'd his devout Addresses to God, in the Name of Jesus Christ, the Mediator; thro' whose Merits, and Mediation only, he hop'd for, and expected, the Acceptance of his Prayers, and of his Person. There were Instances of his Voice failing, and of his being oblig'd to make a Pause in Family Prayer; the Occasion of which was, a lively Sense & overbearing Apprehension of the glorious Perfections & incomprehensible Excellencies of the divine Being, as he inform'd one who enquir'd into the Reason of those Interruptions.

He lov'd the House of God and his publick Worship, greatly rejoic'd at the Return of holy Sabbaths, enjoy'd much Communion with God in his House, but in no Part of divine Worship so much as in the *Communion of the Supper*: in which he had such evident Communications of divine Love, such Assurance of the compleat Satisfaction of Christ, of the Sufficiency of his Atonement, and of the Prevalency of his Intercession at the right Hand of God, as almost transported him. These Emotions were what attended

attended him in his younger Years, and were not very frequent : But as he advanc'd in Years, and in Grace, he prefer'd the Satisfaction which proceeds from the calm, rational Exercise of practical Piety and Devotion, to those Emotions of the Mind. These Things he never openly spake of, nor would they ever have been known, had not his most intimate Friends, to whom he privately spake of them, made them known, after his Death. Thus he walked with God in devout Exercises of a publick, private, and secret Nature, and enjoy'd much Delight and Satisfaction in so doing.

He was of a most tender Conscience ; endeavour'd to keep at the greatest Distance from every Thing that savour'd of Impiety, that cast Contempt upon the Authority of God, or that brought Reproach upon Religion ; and us'd his best Endeavours *to keep a Conscience void of Offence, towards God and towards Men.*

He had a very great Love to, and the highest Veneration for, the sacred *Oracles of God* ; esteem'd them infinitely preferable to the Treasures of the World, and incomparably more valuable than the best human Compossures : and the Study of them was his great Delight. He view'd, with Astonishment and Surprise, the glorious Methods of divine Love and Grace in the Salvation of Sinners by *Jesus Christ*, as discover'd in the *BIBLE*, that pure Source of Light. And while he form'd his own Sentiments by the pure *Oracles of God*, and followed the Way of Truth, according to the best Judgment he could make, he was of a most benevolent and charitable Spirit towards those who differ'd from him. He lov'd Christians of all Denominations, who gave Evidence of their Love to *Christ*, much lamented the Distance, Alienation, and Bitterness, that appear among Christians of different Sentiments in lesser Matters, and long'd to see them united in Love and Peace.

His Catholick Temper recommended him to the Esteem of many ; to *Governour Belcher's* in particular ; who, in a Consolatory Letter, written to Mrs. *Sergeant* after his Death, has this Passage.

‘ Mr. *SERGEANT* being now made free among the Dead, it
 ‘ can be no Flattery to say, he was a Gentleman of uncommon
 ‘ Piety and Learning, and of great Generosity and true Com-
 ‘ passion to the Souls and Bodies of Men : and more especially
 ‘ to that poor benighted People, God had committed to his Care ;
 ‘ and

“ and who before were perishing for lack of Knowledge. God
 “ had, in a peculiar Manner, adapted and adorned Mr. SER-
 “ GEANT with many suitable Graces for moving in so difficult a
 “ Sphere in the Church of God here, and for advancing the
 “ Kingdom & Interest of the Redeemer. His many social Vir-
 “ tues, and particularly his *Catholick Way of Thinking* for the
 “ better promoting of Christianity, justly and highly merited my
 “ Esteem, and I had great Pleasure in his Acquaintance from
 “ first to last.”

He was full of benevolent, kind and generous Sentiments to-
 wards all Mankind, which dispos'd him to *do Good to all as he*
had Opportunity. He was a Friend to every Body, wish'd well
 to all, and lov'd to think the best of all Persons, and of all Par-
 ties of Men. His noble and generous Mind disdain'd a low,
 mean, unworthy Action; and he always treated others, of all
 Conditions, with great Propriety. Strict and exact Justice he
 made his Rule, in his Dealings with all Persons: yet rather than
 cause Contention, by insisting upon his own Right, he chose to
 foregoe it. He was compassionate and tender-hearted to the
 Afflicted; was liberal and bountiful to the Poor: and *devis'd*
liberal Things, both for their temporal and eternal Good. He
 suffer'd not an hard, envious or ill-natur'd Word to proceed out
 of his Mouth; nor did he treat any one, whether present or ab-
 sent, with Insolence or Contempt. He was careful *to speak Evil*
of no Man: And when he was injuriously treated, and, as he
 feared, maliciously aspersed, by others, it did not raise in him
 Heat and Resentment; but rather Pity and Compassion to those
 who us'd him ill. He often said, he could freely forgive, as he
 expected to be forgiven of God; could heartily pray for those
 who had been abusive & injurious to him: and he earnestly re-
 commended to others the Duty of praying for Enemies, as an
 happy Expedient to promote a Spirit of Love, Kindness & For-
 giveness towards them.

He had a most happy Command of his Passions, and main-
 tain'd a constant Calmness & Sweetness of Temper: Was never
 melancholy; yet always serious: Never fill'd with Mirth; yet
 always chearful bright and active: And seem'd always to have
 the quiet Possession of himself.

I know not to whom the Character of *Nathanael* may, with more Justice, be apply'd than to him, *Behold an Israelite indeed in whom is no Guile*. He was very distant from a crafty, designing guileful Spirit; and admir'd by those who were most acquainted with him, on the Account of his singular Integrity, Sincerity and Uprightness.

He carefully and industriously improved his Time, and could not (as he was wont to say) look back upon an Hour lost, without Uneasiness and Guilt. It was his Manner to rise early, and, as soon as the Devotions of the Morning were over, he apply'd himself to Study; in which, being favour'd with a firm Constitution, he was able to bear great Intensity and Application. The Time he found needful for the relaxing of his Mind, & for bodily Exercise, (both which were necessary to him) he spent in a Manner which might best conduce to his own Health; the Benefit of his Family; or the Service of those who were under his Care: wisely and prudently endeavouring, that the Hours in which he refresh'd his labouring Mind might be employ'd to some good and laudable Purpose: *gathering up the Fragments of his Time*, that none of it might *be lost*. He was indeed an uncommon Instance of Labour and Industry; and by close Application he brought to pass a great Deal in a little Time; as all would be ready to grant, could they be made sensible how much he did in the few Years he spent with the *Indians*; which I shall endeavour to show, tho' it will be but in a faint and imperfect Manner, in the following Particulars.

I. He soon became sensible, that the Method he was at first oblig'd to use of instructing the *Indians* by an Interpreter, would not answer his End; for it was not only a very slow, but also a very uncertain, Way of communicating to them Things of the greatest Importance. He himself was not able to know what was delivered to them by the Interpreter, and had Reason to fear that the Truths, which he endeavour'd to communicate, were not well convey'd to their Minds: for the best Interpreters that could then be had, did not well understand the Principles of Religion, nor the English Terms in which Mr. SERGEANT deliver'd them. He therefore tho't it absolutely necessary, that he should learn the *Indian* Language, that he might be more certain what was deliver'd to them, and make better Progress in teaching of them.

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He therefore entered upon the new and difficult Study of their Tongue, and prosecuted it with utmost Application. He found it, upon Trial, extremely difficult to learn, being entirely different from any Language he was acquainted with; and often express'd his Fears, that he should never be able to make himself Master of it. He also tho't it a more difficult Task than it would have been to gain the Knowledge of all the learned Languages taught in the Schools. However, in something less than three Years, he gain'd so much Knowledge in it, as to be able to pray with the *Indians* in their own Tongue, and to preach to them in the same, by the Assistance of an Interpreter; who aided him in the Translation of his Sermons. And, in about two Years more, by constant Use, he obtain'd an exact Pronunciation of their Tongue, tho' very hard to gain: so that the *Indians* were wont to say, *Our Minister speaks our Language better than we ourselves can do.* When Mr. SERGEANT had, by a vast Deal of Labour, made himself Master of this *strange Language*, he found it to be a dry, barren and imperfect Dialect, and by no Means sufficient to convey to his Hearers the Knowledge of divine Things: for the *Indians* being utter Strangers to Religion, their Language wanted Terms expressive of divers Things; he was oblig'd therefore to supply that Defect by introducing English Words, such as Jesus, Christ &c. which, in Time, by frequent Use, the *Indians* well understood. By this Help he so perfected their defective Language, as to render it tolerably sufficient for his Purpose.

2. His Ministerial Labours were extremely hard, more than double to those of other Ministers, in ordinary Cases. He was oblig'd to compose four Sermons every Week, two for the *English*, and two for the *Indians*; his Congregation consisting of both. Those he prepar'd for the *Indians*, he first wrote at large in English, and then translated them into the Indian Tongue, as he also did a Portion of Scripture to be read to the *Indians* on the Sabbath; and notwithstanding he had so many Sermons to make, they were well studied excellent Discourses, shewing that he was *a Workman that needed not to be ashamed.*

He had a most laborious Task to perform every Lord's-Day. His Manner was to begin the publick Exercise in the Morning, with a short pathetic Prayer for a Blessing on the Word, in both Languages. Then he read a Portion of Scripture, with explanatory

tory Notes and Observations, on such Passages as seem'd most to need them, in both. All his publick Prayers & the Communion Service were in both Languages; and it was his steady Practice to preach four Sermons every Lord's Day, two to the *English* and two to the *Indians*; except in the short Days and cold Season of the Winter he preach'd but three, one to the *English* and two to the *Indians*. And besides all this, it was his constant Custom, in the Summer Season, to spend about an Hour with the *Indians*, after divine Service was over in the Afternoon; instructing, exhorting, warning and cautioning of them in a free, familiar and pathetic Manner, in their own Tongue. The Indian Language abounding in Gutturals renders the Pronunciation of it a most laborious Exercise to the Lungs: that therefore, with his other Exercises, so exhausted Mr. SERGEANT's Spirits and Strength, that he was scarcely able to speak when they were over.

3. The Translation, which, with much Care and Exactness, Mr. SERGEANT made in his Course of Reading the Scriptures to the *Indians*, singly consider'd, cost him a vast Deal of Labour: for, endeavouring to lead them into the Knowledge of the Way of Salvation by Christ, to which they were utter Strangers, He, in his Course of reading the Scriptures to them, translated those Parts of the old Testament, which appear'd most needful for that End, viz. The Account of the Creation, of the Fall of our first Parents, of God's calling *Abraham*, of his Dealings with the *Patriarchs* and the Children of *Israel*, of the Prophecies concerning the Coming of Christ, &c. the four Evangelists, the Acts of the Apostles and all the Epistles, he also translated. A Performance which must of Necessity cost him much Time and Pains.

4. In his publick Discourses likewise to the English of his Auditory, he went thro' all the Epistles, with a labour'd and learned Paraphrase, critical Notes, and useful Observations: not by the Help of Expositors, but by a careful Examination of the Original Greek, endeavouring from thence to gain the true Sense and Meaning of the Authors of those Epistles. Mr. *Woodbridge* has given me some of his Sentiments upon Mr. SERGEANT's publick Performances in the following Words. ' I think it a
' great Pity (says he) that such learned and well-compos'd Dis-
' courses should be of no further Influence and Benefit than they
' are like to prove, by being deliver'd to a few People from the
' Desk.

Defk. There are a Number of his Sermons very worthy of the Press, a Collection of which would, perhaps, be as profitable as any Discourses of such a Nature that are extant: they being correct, and written in a decent, yet familiar Stile. There appears in them not only his unshaken Belief of the Truths of the Gospel, but also his good Judgment & Talent of conveying to others, the Importance and Beauty of Religion. They shew him to be an accurate Reasoner, by the Conclusions drawn from the Propositions of his Sermons, and the Force there is in them to convince every Hearer, of the Truth. His laboured and learned Paraphrases, & critical Notes on the Epistles, would (I think) serve equal to, if not beyond any Thing that has appeared of that Kind, to lead us into the Knowledge of the Design and Meaning of the Authors.—He wrote his Comments with a single View to discover the true Spirit & genuine Sense of those epistolary Writings.— There are two Reasons which incline me to wish they may be made publick; the first is the Apprehension I have of their being really serviceable to Mankind: the other is, that it might appear whether he was rightly, or groundlessly, suspected of holding Things contrary to sound Doctrine.' He also says concerning his Sermons in general.— 'His People were not entertain'd with unconnected & undigested Matter, but with excellent Discourses.'— Such Productions, every one will grant, must of necessity be the Effect of much Labour and Study.

It is very true, Mr. SERGEANT was no *Bigot*, but of a most generous & catholic Temper. *Bigottry* was what he had a great Aversion to; and he was far from the rigged and narrow Spirit those are of, who confine Salvation to themselves, with those who think just as they do. It is a Question with me, whether his natural Temper was capable of such Severity: to be sure, as it was cultivated and improv'd by Grace, he was at a great Distance from it. He tho't himself very ill-treated and much abus'd by those who represented him as being unsound in his Principles, and so did those who were best acquainted with him.

But to return.

5. We must add to all his foregoing Labours, the daily and constant Application he was oblig'd to use with the *Indians*; who, being very ignorant, very unstable in their Virtue, and very much

expos'd to Temptations, wanted Guarding on every Side, which he fail'd not of doing.

6. The Trust, which the Rev. Mr. *Isaac Hollis* repos'd in him, added still more to Mr. SERGEANT's Labour and Care ; for it fell upon him to find the twelve Boys, whom Mr. *Hollis* generously offer'd to support, and to persuade them and their Parents to accept the generous Offer. The Care also of providing a Master to instruct them, and of Victualling & Cloathing of them, lay wholly upon him. In this Trust he prov'd a faithful Steward of Mr. *Hollis*'s Money ; and as he had the whole Care of laying of it out, so he gave him an Account how every Penny was expended, refusing to take any Reward for his Labour & Trouble ; tho' it was offer'd and urg'd by Mr. *Hollis*.

7. By the foregoing History it also appears, that the Important Affair of the Boarding-School, which lay very near his Heart, imploy'd much of his Time and Tho'ts ; and was no small Addition to his Labour ; especially in some of the last Years of his Life.

8. To all these we must add, the unavoidable Cares and Concerns of private Life, which were much increas'd by the Scantiness of his Support ; which yet he conducted with singular Wisdom, Prudence and Frugality.

View Mr. SERGEANT in this Light ; consider him prosecuting such a Variety of Business, and performing all in the Manner above describ'd, and must we not grant that he was a surprising Instance of Labour, Industry and Faithfulness, in that great and good Work to which he was call'd ?

Could I represent Mr. SERGEANT in a true and just Light, under the Self-denials, Hardships, Troubles & Difficulties, which attended him in the Course of his Mission, it would appear, not only that he pass'd thro' many and great Trials, but also that he bear them all with a Fortitude and Calmness of Mind, becoming the Christian and the Minister of Christ ; tho', at Times, Things appear'd with such a dark Aspect, that he was almost overborne with Griefs and Discouragements.

Every one must be sensible, that, to one of so delicate a Make, it must be difficult and self-denying, to leave the College, that Seat of Learning, and other Delights, to dwell in a Wilderness : To change the polite Society he had been us'd to, for the Conversation

versation of a Number of Savages, the lowest of human Kind : To forego the Delicacies of Life, for the bare Necessaries of it.— But these were but light Things to him, compar'd with many other Troubles he met with.

The ill Conduct of the *Dutch* Traders, who us'd many Arts and Devices to dissuade the *Indians* from hearkening to him ; the unreasonable Jealousies of the *Indians*, who suspected some evil Design against them, in almost every Thing that was projected for their Good, gave him unspeakable Trouble and Grief : and a vast Deal of Pains he was at, to prevent the Evils, which those Things tended to. But that which gave him still greater Trouble was, the frequent and unhappy Relapses of some of the *Indians*, to their former Vices and ill Customs, after he had conceived Hopes of their being truly reformed. Some, of whom his Hopes were rais'd, fell again into Drunkenness ; yea, the Lieutenant himself, who appear'd so zealous against that Vice, and seem'd to be firmly fix'd in the Ways of Religion, conducted himself in a very disorderly Manner, for a Year or two together, being frequently intoxicated, and very troublesome : But he was afterwards recover'd from his Apostacy ; confess'd his Wickedness ; was restor'd to Charity ; and walk'd orderly, to the Day of his Death, which was *August* 10. 1751. When Things looked with a favourable Aspect, and the *Indians* appear'd to be seriously engag'd in the Ways of Piety and Vertue, it gave him the highest Pleasure and Satisfaction ; but (to use his own Expression) ' Nothing ' so affected him with Grief and Sorrow, his own Sins excepted, ' as the disorderly and wicked Behaviour of those to whom he ' ministr'd.' His Concern on that Account is not to be express'd : many Days he spent in Fasting and Prayer, and *Sleep departed from his Eyes*, his tender Heart was almost broken, and he *forgot to eat his Bread* ; and his Eyes *poured out Tears unto God*. But tho' he was so tenderly affected, and concerned for them, yet this was what he did not much discover to the World ; he was also very far from a repining discontented Spirit in the Case ; was calm, submissive and resign'd to the Will of God : not forgetting that Expression of his Lord and Master.—*Even so Father, for so it seem'd good in thy Sight.*

As he, in some Measure, had the Trials of *Moses* in bearing the Cumber, Burden & Strife of his People, so he was in a good Degree possesst

possess of the same excellent Spirit that was upon him. These are but a Specimen of the Troubles he met with ; many others, too many to be here spoken of, he past thro', during his Mission.

If we consider Mr. SERGEANT in a relative Capacity, he behaved excellently well in every Relation he sustain'd. From a Principle of Conscience he was very careful to *render to all their Due, Fear to whom Fear, Honour to whom Honour &c* ; and his benevolent and truly Christian Temper dispos'd him to *do good to all as he had Opportunity*. He was an able, painful, faithful Minister among the People, to whom he stood in the Relation of a Pastor. He was a most tender, kind and obliging Husband to a Spouse, who well understood how to receive such Treatment, and to make answerable Returns : and while divine Providence continued them in that happy and honourable Relation, they were a shining Example of all that is lovely and beautiful in a married State. He was also a compassionate, affectionate and loving Father to his dear Children : unwearied in his Endeavours to instill into their tender Minds a proper Sense of their Obligations to God ; that they might religiously remember their Creator in the Days of their Youth. As became a Bishop, he *ruled well his own House, having his Children in Subjection with all Gravity* : And like David, he *walked within his House with a perfect Heart*.

The last Week in June 1749, he was taken with a Nervous Fever, attended with a Canker and an Inflammation in his Throat : brought upon him, as some thought, by excessive Care, Fatigue and Application to Business ; more than he was able to bear. He calmly, and without any apparent Concern, spake of this as his last Sickness ; and put some Things in Order, apprehending it to be so. He was able however to keep about, and preach'd on the following Sabbath, which was the first in July. In this his last Sermon to the Indians, he let them know, ' that for some Time past he had been apprehensive that some heavy Judgment hung over them, because of their Wickedness : That he fear'd that some of them grew worse & worse notwithstanding all that God had done for them, and notwithstanding the Pains he himself had taken with them for their Good : And that there were many Ways in which God could, and often did, testify his Displeasure against a sinful People : and added, it may be God will take me from

from you, and then my Mouth will be shut, and I shall speak to you no more.' After this his Illness increas'd upon him, and soon confin'd him to his House and to his Bed. And tho' his Sick-ness was very hard upon him, and he endur'd much Pain and Distress for about twenty Days together, in all which Time he had but very little Sleep; yet his Head was free from any Disorder, and even from Pain: and he spake of it to his Wife, with Thankfulness, that God had answered his Prayers, even to his Desire; in continuing to him the free Exercise of his rational Powers; in favouring him with clear Evidences of his good Estate; in granting him Ability to speak freely to those who were about him; and in enabling him clearly to discern the great and inexpressible Satisfaction arising from living devoted to God; and sincerely striving to be faithful to the Death.

He carefully improv'd the Opportunities he had in counseling and charging those who were about him; and earnestly recommended to them the early Choice and diligent Pursuit of the Ways of Wisdom, as being full of Pleasure and Peace, both in Life and Death, to those who follow them.

The *Indians*, who from first to last had a great Veneration and hearty Affection for him, as their Father and best Friend, were greatly concern'd for, and frequently visited him in his Sickness: upon whom he enforced the Instructions, Counsels, Warnings and Admonitions he had given them, in the strongest Manner, charging them carefully to follow the Ways of Vertue and Religion, as they would meet him at last in Peace. They were very desirous that his precious Life might be spar'd, and of their own Accord all assembled at the Meeting-House, where they earnestly pray'd that God would continue him to be still a Blessing to them. And when his Death put an End to their Hopes, they were very hearty Mourners: and Numbers discover'd their Affection for him by Tears, when ever they came to the House, for a long Time after his Death.

He bear with great Patience the Distress that was upon him, thro' the whole of his Sickness, praying and endeavouring that *Patience* might have its perfect Work in him.

His Spouse, who maintain'd Hopes of his Recovery, till the last Day of his Life, being then sensible that he drew near his End, enquir'd of him, Whether he had no earnest Desires to live? And

And whether he saw any Gloom on the Horrors of the Grave? To which he reply'd to this Purpose. 'If it be the Will of God that I should live to do some singular Service for him in the World; I could wish to be continued to my Family; otherwise I am willing to die: Death is no Surprize to me. I bless God I may and can trust him in whom *I have believed*, and long ago plac'd my everlasting Dependance upon. My Acquaintance with the blessed World, to which I hope I am now hastening, thro' the Mercy of God in Christ, is not now to commence.' At the same Time, he was full of a humbling Sense of his own Unworthiness: for when One that stood by observ'd to him, that his Work was well done, he reply'd, 'I can call myself a most *unprofitable Servant*, and say, *God be merciful to me a Sinner.*'

He took his Leave of his beloved Wife and dear Children in an endearing and desireable Manner; and after saying a considerable Deal, by Way of Counsel and Advice, he in a tender Manner desir'd his dear Spouse, patiently and quietly to submit to the parting Stroke; to go on with good Courage in the Way of Duty; and added, 'It will be but a little While before we shall meet to part no more.'

Last of all, he devoutly recommended his departing Soul to Christ, the glorious Redeemer; and, after a few faint Groans, rested from his *Labours, and his Works do follow* him.

This solemn, awful and last Scene of Life, Mr. SERGEANT, to Appearance, pass'd thro', with as much Calmness, Sedateness and Composure of Mind, as he ever enjoy'd in his Life; and with a serene and pleasant Countenance; which (as the last Act) Death *changed and sent him away*. The weeping Spectators of these Things beheld them with Admiration, and acknowledged they had not before seen the like: And one of them observ'd, that it was worth While to die, if it might be in such a Manner.

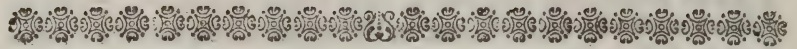
He left behind him a most disconsolate and sorrowful Widow, with three small Children, the eldest about 8 or 9 Years old, and the youngest upon the Breast, on whom the Countenance of his Father is drawn to the Life. God grant they may all inherit his Excellencies and Vertues.

Blessed is that Servant, whom his Lord when he cometh shall find so doing. Matth. 24. 46.

And if he shall come in the second Watch, or come in the third Watch, and find them so, Blessed are those Servants. Luk. 12. 38.

I had Tho'ts of continuing this Historical Account of the Affairs of *Stockbridge*, relating to the *Indians*, down to the present Time; and to have given an Account of Mr. *Hollis's* increasing the Boys to be maintain'd and educated at his Expence, to the Number of 36, allowing for each Boy £.5 Sterling per Annum: of what the General Assemblies of this *Province*, and of *Connecticut*, have done to encourage the *Mohawks*, to send their Children to be educated at *Stockbridge*; a considerable Number of them being already come thither for that End: of what Capt. *Cöram* did in *England* before his Death, to promote a Female Boarding-School at *Stockbridge*, and what the honourable Society in *London* have done with Respect to it since: of the Rev. Mr. *Edwards's* succeeding Mr. SERGEANT in the Ministry, as a Missionary to the *Indians*, &c. &c. &c: But as I have not, so perhaps it is not possible at present to obtain, proper and necessary Materials for that Purpose. I shall not therefore attempt it. But I hope the Gentlemen who have the Conduct of those Affairs, and are under Advantages for it, will carefully collect and preserve proper Materials for it, and that some Body will, in Time to come, give the World a faithful History of the Success of those important Things which are now carrying on, for the Good of the poor Natives. For I cannot but hope, that the Foundation Mr. SERGEANT laid, will, by the Blessing of God, proceed to something very considerable, and worthy of a Place in future History: and that he to whom the *Heathen* are given for his *Inheritance*, and the utmost *Parts of the Earth* for his *Possession*, will say concerning it, *Destroy it not, for a Blessing is in it.* *

* *Isai.* 65. 8.



The Conclusion, in an Address, &c.

❀❀❀ Shall now conclude by endeavouring to represent, to the
 ❀ I ❀ People in this Country, the very great Importance of
 ❀❀❀ treating the *Indians*, who live among us, and upon our
 Borders, in a just, kind and charitable Manner; and
 that we do, by all proper Means and Methods, endeavour to at-
 tach them to us, and to the *British* Interest. This, I apprehend,
 is a Subject that has been too much neglected, and that greatly
 wants to be set in a clear and just Light. And I sincerely wish,
 that some Gentleman of greater Abilities and Address than
 I can pretend to, would take it in Hand: Tho', if my
 weak Endeavours may be a Means of moving others to do Justice
 to a Subject of such Weight, I shall heartily rejoice in it.

That I may offer what I have to say, in the clearest and most
 concise Manner I can, I shall go into the following Method.

First, I shall endeavour to shew, that it is of vast Importance
 to the *British* Provinces and Colonies in *America*, especially to the
 Provinces of the *Massachusetts*, *New-York*, and *New-Hampshire*,
 that they be in good Terms with the *Indians*, and attach them
 to their Interest. And,

Secondly, I shall endeavour to show, by what Means, this may
 be effected: or what are the most likely Methods to bring it to
 pass.

1. I am to show, that it is of vast Importance, that we be in
 good Terms with the *Natives*; and that we ingage them in our
 Interest. I freely grant, that the *Indians*, simply consider'd, are
 not of such great Consequence to us. We can subsist without
 them. But yet, their Trade is a considerable Article, worthy the
 Care of any politick People, and managed as it might, and ought
 to be, would yield us great Profit. But if we consider them with
 Relation to *Peace* and *War*, as attach'd to us, or to our *Enemies*,
 they are of the last Importance to us: for they certainly have the
 Balance of Power in their Hand, and are able to turn it for or
 against

against us, according as they stand affected to us. *Canada*, inconsiderable as it is, and from which, separate from the *Indians*, we have little or nothing to fear, in Time of War ; *Canada*, I say, would be more than a Match for us, in Case they join with them against us. He must be a great Stranger to, and very ignorant of, the Circumstances both of the *English* and *Indians*, who is not sensible of this. Our Circumstances are such, that we cannot guard ourselves against the Incursions of such Enemies in Time of War : for our *Frontiers* are of vast extent, and border upon the adjacent Wilderness ; which, tho' almost inaccessible to us, yet is the very Element in which they delight to live. They are at Home in it. The People therefore who inhabit our Frontiers, while they follow their necessary Business, are expos'd to be an easy Prey to them : and many of them have been surpriz'd in their Fields and Houses, and in a most barbarous Manner put to Death. A small Number of *Indians*, encouraged & supported by the *French* (which they are ready enough to do) can easily keep us in a constant Alarm, put us to an immense Charge, destroy many, and impoverish more, in our expos'd Places, and not put themselves at all out of their Way ; yea, find their Account in it : for as they live by Hunting, so where Game is most plenty they are best off : And where can they find a better Supply, than among our Cattle, Sheep, and Corn-Fields ? There they live at Ease, distress and impoverish us, and the adjacent Wilderness, is their Refuge. By retiring into it, they are soon out of our Reach ; and long Experience has taught us, how ineffectual the Measures we have taken, for our Safety and Defence, have prov'd.

Some, I am sensible, will say, let us not be at any Cost and Pains to gain the Friendship of such a perfidious Crew, but let us destroy them all. Quickly said indeed, but not so soon nor so easily effected. Those Persons who are for destroying them would doubtless soon do it, where they first bound and delivered up to them. But one Question here is, how we shall get them into our Power ? And another is, Whether it would be so human, generous and Christian-like, to take away their Lives, were that in our Power, as it would be to cultivate Friendship with them, and to seek their best Good ? If we should be so sanguine as to endeavour to destroy them, it would doubtless prove a vain At-

tempt ; and serve only to drive them to the *French* : who would be very ready to receive and protect them. If we neglect them, and take no Measures to ingage them in our Interest, or to cultivate Friendship with them, this will probably render them indifferent to us, and dispose them to hearken to the enticing Insinuations of *Romish* Emissaries : and our Situation must be very unhappy, when they become engaged in the *French* Interest.

If it be objected, that the *French* have already gain'd a large Number of *Indians* to their Interest, and therefore if we use our best Endeavours to gain others, it will avail nothing ; for those who are devoted to the *French*, will nevertheless distress us in Time of War. I reply,

It is very true, that the *French* of *Canada*, thro' their Policy and Vigilance, have taken the Advantage of our Neglect, and gain'd a large Number of the *Natives* to their Interest, and are gaining more and more every Year ; and some even from among our own *Indians*. They spare neither Cost nor Pains to accomplish their Designs of this Nature ; being sensible enough, how advantageous it is to them, and how injurious to us : and if they continue to be active, and we negligent, as in Times past, is it not too probable that they will, in a little Time, attach to themselves all the *Indians* in *North-America* ? Does it not then concern us to use proper and vigorous Endeavours to prevent this apparent Mischief, by counter-working the *French* ? who are, I suppose, tampering with all the Tribes of *North-America*, to ingage them in their Interest. And should we succeed in our Endeavours (as it is highly probable we might, if proper Steps were taken) so as to ingage the *Five Nations*, and some other Tribes, in hearty Friendship with us ; and especially if we should bestow such Favours upon them, as would induce them to settle upon our Frontiers ; it would in all Probability prevent the Evil spoken of in the Objection : for the *Indians* from *Canada* would not molest us, if a Number of the *Natives*, in hearty Friendship with us, were placed in our Borders. Of this we have had a very plain Proof the last War, in the Safety of *Stockbridge*, and the adjacent Places, from any Attempts of the Enemy from *Canada*.

Stockbridge is in the very Road of, and more expos'd to, the *Indians* from *Canada*, than any other Place whatever ; and yet we see that the Enemy turned off East to *Connecticut-River*, and West

West to the *Dutch* Settlements, where they did much Mischief; while *Stockbridge*, *Sheffield*, *New-Marlbrough* and *Number One*, tho' more expos'd, were not molested. This, so far as we can discern, was owing to a small Number of *Indians* dwelling at *Stockbridge*, who are our hearty and fast Friends: which the Enemy being sensible of, cared not to come within their Reach, lest they should be taken in their own Snare. And if we should encourage the Settlement of other Indian Towns upon our Frontiers, where Hunting is most handy to them, as *Stockbridge* has been encouraged: should we give them Townships of Land suitable for their Improvement, build a Meeting-House & School-House in each Town, and support Ministers and School Masters in them; would not this convince them that we are their true Friends, and seek their Good? Would it not induce them to settle in our Borders? especially those of them who are desirous, that they themselves & their Children should be instructed? Would they not be a Guard to us in Time of War? And if, after all, we should meet with some Trouble from the *Indians* of *Canada*, might it not be effectually prevented, by playing our *Indians* upon them, as they do theirs upon us? And would not the Charge of all this be a Trifle, compar'd with that of defending ourselves in Time of War? But if we neglect them, and take no Measures to cultivate Friendship with them, and especially if we deal injuriously by them, shall we not put an Advantage into the Hands of the *French* (which they will not fail of improving) to engage them in their Interest, and to employ them against us in Time of War? which would prove a very great Calamity to us, if not our utter Ruin. These Things consider'd, is it not of very great Importance, that we be at good Terms with the neighbouring *Natives*.

2. I will, in the next Place, endeavour to show what are the likely *Methods* to bring this to pass: Or what Measures we must take with the *Indians*, if we would ingage them in hearty Friendship with us.

And here, in general, our Conduct towards them must be such as shall make them sensible, that we are indeed their hearty Friends; and such also as shall convince them that it is their Interest and Advantage to be in Friendship with us. Nothing short of this, I apprehend, will attach them to us, so as to answer

swer the Ends propos'd. If we often treat with them, renew the Friendship, and bestow upon them large Presents: Or, as they phrase it, Smoke together, brighten the Chain, or put the Brands together, to kindle up the former Fire; and yet leave Room for them to suppose that this proceeds not from true Friendship, but rather from Fear of them, or from Suspicion that they will join with our Enemies, &c. This will never be sufficient to engage them: the utmost we can rationally expect from it is, that they will not openly break with us, but keep up a Shew of Friendship, that they may have the Benefit of future Presents at our Hands.

Again, if we should by any Means convince them that we are their true Friends, and yet not go into such Measures with them as should turn to their *Advantage*, they would hardly be engag'd for us. As all other People are govern'd by *Interest*, so are they. And the principal Handle we can take hold of, to attach them to us by, is their *Interest*, and that would not fail of doing of it. If a Tribe of *Indians* can sell their Skins to us for *twenty Shillings*, and buy their Blankets for *ten Shillings*; they will never go to *Canada* where they must sell their Skins for *ten Shillings*, and give *twenty Shillings* for a Blanket. Convince them that it is much for their Interest and Advantage to be our Friends and Allies, and we need not fear but that they will be so. Now, in Order to convince them that we are truly their Friends, and that it is their Interest to be ours; We must,

In the first Place, treat them according to the Rules of Equity and Justice. We must not defraud and oppress them, but be honest and just in our Dealings with them.

The Natives with whom we have to do, are Persons of so much Sagacity that they can distinguish between just and injurious Treatment, as well as other Men. They are also as ready to resent, and perhaps more forward to revenge Injuries, than any other People under Heaven. If therefore we treat them in an unjust Manner, we may rationally expect that they will be so far from being our Friends, that they will join with our Enemies, and seek Opportunities of Revenge.

It is well known, that the *Indians* are generally addicted to Drunkenness, and that when they have tasted a little Liquor, they have a strong Thirst for more, and will part with any Thing they have, for a sufficient Quantity to make them Drunk.— And is

it

it not as well known, that we have taken the Advantage of this their vicious Appetite, and for a few Quarts of Rum have purchas'd valuable Effects of them? Have not private Persons thus made their Gains of them, notwithstanding the good Laws that have been in Force to prevent it? And is not this the Manner of all private Traders, who go among their several Tribes for Gain?

In our publick Dealings with them at our Truck-Houses, where Rum has been freely sold them, Care has been taken that they should not be cheated, but that they should have the full Value of what they had to sell: An Indian therefore, who was Owner of a Pack of Bever, Deerskins, or any other valuable Goods, could buy a large Quantity of Rum, and might get Drunk perhaps ten Times or more, whereas if he had fallen into private Hands, he must have contented himself with being Drunk but once or twice. Which of these proves most injurious to the *Indians* in the End, I shall not pretend to determine.

When they are thus intoxicated, they fall out among themselves, Fight, and sometimes kill one another, and some have drunk themselves dead on the Spot. An Instance of each of these there has been, if I am rightly inform'd, at *Fort-Dummer*, since that has been improv'd as a Truck-House. And whether the Guilt of that Blood does not lie upon us, I leave others to judge.

Now, if we treat the *Natives* in this Form, will they, can they, live with us? Will not the Law of Self-Preservation oblige them to leave us, and to go where they may be better us'd? Some of the Five Nations plainly speak it out and say, "We cannot live with the *English & Dutch*; they bring us so much Rum that it destroys us; we must go to the *French*, who will let us have but little strong Drink." Thus we alienate the *Indians* from us, and as it were oblige them to go over to the *French*, who are often our Enemies, and fail not to employ them against us in Time of War. And if we proceed to deal thus injuriously with them, what can we expect but that they will leave us, and be a severe Scourge to us?

Tho' the *Indians* are sunk below the Dignity of human Nature, and their Lust after Drink exposes them to be cheated out of what little they have; yet this gives us no Right to deal unjustly by them. They have a natural Right to Justice, and may, with great

great Propriety challenge it at our Hand, seeing we profess to be subject to the Law of *Christ*, which teach us to do *that which is altogether just*. And we should be so far from taking the Advantage of their Ignorance, Vice and Poverty, to defraud them of what is their just Right, that we should rather be mov'd to Pity, and compassionate their deplorable State, and be *Eyes to the Blind*, &c.

I am fully persuaded, that if we were upright and just in all our Transactions with them; if our Trade with them were put into the Hands of faithful Men, who would deal justly by them; and if they were supply'd with all Necessaries for themselves and Families at a moderate Price, it would not be in the Power of all the *French* at *Canada* (subtil as they are) to alienate them from us. The *French* are not upon equal Ground with us in this Affair. For their Northern Climate is much more inhospitable & severe than ours is: Their Country is not so productive of those Fruits, which the *Indians* very much live upon, as ours: Nor can they afford Goods which are proper and necessary for the *Indians* at so cheap a Lay as we can: Therefore we can give them those Advantages which *Canada* cannot. We can, without Damage to ourselves, make it their Interest to adhere to us: And when Experience has once taught them, that their Interest lies with us, they will want no other Inducement to ingage them to us: Yea, it will not only attach those of them to us, who are not yet gone to *Canada*, but it will induce those who are, to return to their Brethren, for the sake of the Profit they might reap by it; especially if we give them all the Advantage we can, consistent with our own.

As unjust & abusive Treatment of the *Indians* tends naturally to alienate them from us, and to turn them off to the *French*; so a Series of just and faithful Dealing with them would be likely to attach them to us, and to make them our fast Friends. This again appears from the Temper and Conduct of that Part of the Tribe of the *River Indians* who live at *Stockbridge*. For tho' they were, for a considerable Time, extremely jealous, that we had some ill Design upon them, even in the Favours they receiv'd at our Hands; (a Jealousy founded, I suppose, upon the ill Usage the *Natives* have too often been the Subjects of) yet by the just Treatment they, for a Course of Years, have met with, from the
Government,

Government, from Mr. *Sergeant*, Mr. *Woodbridge*, and others, they are become our hearty Friends ; willing to live or die with us, whether in Peace or War.

It is very true, that in order to obtain the End propos'd, our Trade with the *Indians* must not be in private Hands. It must not be in the Power of every private Person to treat them as he pleases. We may upon good Grounds despair of their being treated with Equity and Justice, if every one may gratify his avaricious Temper in dealing with them. Our Trade therefore must be of a publick Nature, and must be committed to the Care and Management of faithful Men : Not to such as will seek the Service, and make Friends to procure the Post for them ; (certain Indications of a Self-seeker) but Men of Uprightness & Integrity must be sought out, such and such only must be entrusted with Business of such Importance : Good Instructions must be given them, which must be carefully adher'd to.

If the Indian Trade at *Canada* were in private Hands ; if every private Person there might deal with the *Indians* at Pleasure, we might then hope that those who are gone from us would soon return : for, in that Case, it is supposable enough that they would not meet with much better Usage there, than they do here : tho' it is scarcely supposable that they would meet with much worse. The *French* Trade with the *Indians* is wholly in the Hand of publick Officers, (if I am rightly informed) and a private Man, if he want a Dear-skin, a Beaver-skin, &c. is not allow'd to purchase of an *Indian*, but must go to the publick Stores. Upon the Supposition that those Officers are faithful, and deal justly by the *Indians*, it is surely a wise & politick Method to ingage them in their Favour. And so long as every private Person in the English Government is at Liberty to trade with them, when, and where, he pleases, and to cheat them out of what they have, what can we expect but that they will repair to *Canada* where they may be better us'd ? Is it not owing to the ill Treatment they have met with from the *English* and *Dutch*, that so many of them are gone already ? And if no proper Measures are taken to prevent their being ill us'd, will not those who are yet behind soon follow their Brethren ? Yea, if we furnish them with large Quantities of Rum, make them Drunk, and then defraud them of what they have, do we not reduce them to a Necessity, either of living

low and miserable with us, or of going from us, that they may fare better? How low, how dispirited, how miserable & brutish these few are, who live within our Borders, is too manifest. And whether we, by our ill treating of them, have not contributed to their Misery, is worthy of our serious Enquiry. Yea, would it not be proper for us to enquire, Whether we have not, by our Neglect & Abuse of them, provoked Heaven to let loose the Natives upon us, who have been one of the forest Scourges that we were ever chastised with? What Multitudes have they, in a most cruel Manner, murdered in our Borders? How many of our Neighbours have they led into Captivity? Some of whom have been redeem'd at a very great Expence, and others are become either Pagans or Papists, and continue still in a foreign Land. And who can count the Cost we have been at, to defend ourselves against their Incurfions?

If the British Government should be dispos'd, in Time to come, to set up and maintain a publick, honest and just Trade with the *Five Nations*, or any other Tribes, thereby to attach them to us, to promote their true Interest, with other valuable Ends that might thereby be answer'd: This Objection perhaps would arise, *viz.* That such a Proceeding will be a very great Expence to the Publick, for our Trade cannot be safe unless it be protected by a considerable Force. A Fort must be built, and a Garrison of 50, 60 or perhaps 100 Men, with their proper Officers, must be maintain'd at each Place where the Trade is set up: therefore the Advantage would not countervail the Cost. To this I reply,

If such Garrisons should be tho't necessary in the Places where a Trade is set up, to be a Guard to it; the Charge would nothing like equal that of an Indian War, which perhaps it might prevent.

But further, I apprehend that the Charge of such Garrisons might be spar'd; and that, instead of being necessary, they would prove very injurious to the Design; and that it would be a very wrong Step to be taken in that Affair.

All who are in any good Measure acquainted with the *Indians* know, that they are extreamly jealous, least any Incroachments should be made upon them: and it is not strange it should be so, considering what has past over them. And if a Number of arm'd Men were placed among them, and Forts built for the Defence of our Trade, they would be Suspicious, that something hostile

was

was intended, and we should not be able to remove the Suspicion. They would behold us with a jealous Eye, and perhaps take Measures to frustrate the whole Design.

The most effectual Way to induce them to trust us, is to trust them : and they will be ready enough to protect our Trade, if we desire it, and show that we confide in them to do it. And when a little Experience has taught them, how advantageous such a Trade would be to them, they would be ready enough to do it, for their own Advantage. If therefore we should desire them to admit a Trader into one of their own Forts, or to build a Fort at our Charge in some convenient Place for such a Design, and to take Care that our Trade be safe ; this would tend to convince them, both of our Friendship to, and of our Confidence in, them ; and they would not only be pleas'd. with it, but also ambitious to show us that we may safely trust them : And were I to be the Truck-Master, I should esteem my self much safer in their Protection, than in a Garrison of 100 *English* Men : For if such a Garrison should be placed among them, they themselves would suspect some ill Design carrying on against them, and the *French* would infallibly tell them, that tho' we pretended Peace and Friendship, yet our Design in the End is to dispossess them of their *Country*.

If indeed a Truck-Master should prove an unfaithful Servant, and enrich himself by defrauding them, he might have Occasion for *English* Soldiers to protect him and his Stores : but if they found him faithful, friendly and just in his Dealings with them, they would be as careful of him as of their own Eyes, and venture their own Lives for him. What would not the *Indians* of *Stockbridge* have done for Mr. *Sergeant* in his Day, whom they had found to be their true and hearty Friend ? And what would they not now do for Mr. *Woodbridge*, of whom they have had the like Experience ? *Indians* will be as ready as the *English*, and perhaps much more so, to serve and protect, if there be Occasion, those whom they have found to be their faithful and real Friends.

In a Word, I apprehend, that if we had in Times past treated the Natives according to the Rules of Equity & Justice, it would have been quite sufficient to have engaged them in our Interest, and to have kept them in Amity and Friendship with us. And that, even now, they might in a little Time be attach'd to

us, by such Treatment : But this, I confess, I despair of, if every private Person must be left at his Liberty to treat them as he pleases, and to defraud them of all they have : which I take to be the Case in *New-York* Government, who lie next to the *Five Nations*, and have their Trade ; tho' in this *Province* we have good Laws in Force to restrain private Persons from selling them strong Drink.

2. We should also exercise that Kindness and Generosity towards them, that shall convince them that it is for their Interest to be in Friendship with us. We should not, in a Case of such Importance, content ourselves with being barely just in our Treatment of them, but we should also be kind & generous, as a proper Expedient to obtain the End propos'd. I am aware, I shall here be quick interrupted with this Exclamation.

What ! *kind* and *generous* to such an ungrateful evil Crew ! to which I shall only answer. We have good Authority for being *kind to the Unthankful and to the Evil*. And if that good Being who recommends it to us, had not given an Example of it, in his Dealings with us, how deplorable had our State been ? This kind Temper and Behaviour is recommended to us in the Gospel, not only because it is the Will of our heavenly Father that we should be kind, but also because the Exercise of it answers excellent Ends ; produces very good & desirable Effects : such as Love, Friendship, Peace, &c. And while we make a Profession of Christianity, it is Pity the Practice of it, in so material an Article, should be objected against. And is it not very proper that we should exercise Kindness and Generosity to the poor Natives, when there is a strong Probability of its being of very happy Consequence both to them and us ?

A great deal of Kindness and Generosity has been exercis'd towards the River *Indians* at *Housatunnuk*, by this Government, by the honourable Corporation at Home, by their honourable & Rev. Commissioners at *Boston*, by the Rev. Mr. *Hollis*, by the Rev. Mr. *Sergeant*, Mr. *Woodbridge* and others : and the Consequence has been very happy as to them ; they are brought to the Knowledge of the Gospel, and to a Christian Profession : and many of them, we hope, to the saving Knowledge of God. We also have found the Benefit of this kind Usage of them : for thereby they are become our hearty Friends, are united to us in their Affections, and

were

were a Means, in the Hand of Providence, of covering our most Western Frontiers the last War. And were the like Kindness shown by us to other Tribes, is there not Room to hope that the Effects might be alike happy? If Townships, suitable for *Indians* to settle in, were provided in our Frontiers, and it were propos'd to them that if they would come and settle in them, they should not only enjoy the Land as their own, but also have a Minister supported among them to instruct them in the Christian Religion; and also a School-Master to teach their Children to read & write; would not this induce many of them, especially of the better Sort, to come and settle in our Borders? And would they not cover our Frontiers in Case of a War with *France*?

What has been done for the *Indians* at *Stockbridge* has doubtless been much observ'd, and approv'd of, by the *Natives* far & near. That there is a School set up at *Canada*, in Imitation of Mr. *Sergeant's* School at *Stockbridge*, and a large Number of Scholars in it, we have heard and receive for Truth. That the *French*, who esteem Ignorance to be the Mother of Devotion, and do not desire to teach the *Indians* any Thing more than to say their Beads, and to cross themselves, have done this out of Choice, is not at all likely. They do not desire that their *Indians* should become a knowing People. But yet, being sensible that the Report of Mr. *Sergeant's* School had spread itself far & wide, and that their *Indians* were pleas'd with the Method the *English* had taken to furnish the *Natives* with Knowledge, they apprehended that unless some Thing like it were done among them, there would be Danger of the *Indians* repairing to us for Instruction, and to prevent this, and to engage them to themselves, they set up their School. This, I conjecture, is the Truth of the Case. And if so, it is manifest that the *Indians* are inclin'd to seek after Knowledge: And therefore would be dispos'd to hearken to such kind and generous Proposals, if they were made to them. And who can tell but that this, that, or the other Tribe, would gladly settle such Towns, if they were invited to it in a proper Manner?

3. Another Step, and, perhaps, the most promising one we can take, to engage the *Indians* in Friendship with us is, to send Missionaries among their respective Tribes, Ministers & School-Masters, to instruct them in the Principles, and to persuade them to the Practice of Christianity. Tho' they have so long liv'd near us,
and

and been conversant with us, yet they remain ignorant of the Way of Salvation, Strangers to the Gospel, and are perishing for lack of Knowledge : A Case that might well move our Pity and Compassion towards them, and put us upon doing what we can for their Relief. And whether our former Neglect of Things of this Nature has not been provoking to Heaven, may be worthy of our serious Enquiry.

The Interest the Rev. Mr. *Barclay* had in the *Mohawks*, while he was with them, the Reformation of Manners he wrought among them, their Willingness to receive Instruction, and their Engagedness to prosecute Learning, are a plain Indication that faithful Missionaries would be welcome to them. And the *Five Nations* being nearest us, and their Friendship of very great Consequence, it might be proper to begin with them : And what has been done among them by Mr. *Barclay*, and others, might be no small Help in the Case. If we should send Persons well qualified for the Business to reside among them, and support them well, there would be no Foundation for any Jealousy that we have an ill Design upon them, and if at any Time such Jealousies should arise, they would soon subside, upon the *Indians* having a little Experience of our Kindness and Friendship to them. The prudent Conduct and faithful Labours of such Missionaries might, by the Blessing of God, serve to remove their Barbarity, correct their Manners, reform their Lives, promote in them virtuous Sentiments, and by Degrees form them to true Religion. This we may hope would be the happy Event, with Respect to many of them, tho' not to all ; and if, by much Labour and Expence, it might be brought to pass, should we not find our Account in it : for what would be the Charge of supporting a few Missionaries, compar'd with that of an Indian War ? And is there not great Probability that such Measures would in a few Years Time attach them to us in a hearty Friendship ? And if the *Five Nations* who are a Terror to, and have in great Measure the Command of, other Tribes, were indeed our Friends, and made so by such Obligations laid upon them, would it not be an effectual Means of restraining other *Indians* from giving us Trouble in Case of a War ?

The general Objection here, I am sensible will be ;—There is no Likelihood of succeeding, and therefore it is not worth while
to

to make any Trial, it would only be to spend Labour & Money to no good Purpose. To which I reply,

How can we draw the Conclusion before we have made the Experiment? Have we ever made any proper Trial, and found ourselves disappointed? And can it be look'd upon just to draw such a Conclusion, in a Case of such Importance, unless we had better Grounds for it?

It is true, Mr. *Sergeant* made a Visit to the *Susquabanna Indians*, Mr. *Brainard* also, in his Day, did the same, without Success: but we know that the Excuse those *Indians* made was, that they held their Lands of the *Five Nations*, and therefore could not comply with such a Motion, till their Consent was first obtain'd. And besides, shall we esteem two or three Visits made by private Persons a sufficient Trial in this Case? Sufficient indeed it was to show that those good Gentlemen were possess'd of an excellent Spirit, and of a laudable Zeal for the Good of the poor Natives: but yet I apprehend not sufficient to discourage further Attempts. If those Gentlemen, who went in a private Capacity, had sustain'd a publick Character, perhaps they had been more regarded. But however, when we have us'd our best Endeavours, and they indeed prove unsuccessful, we may be excusable; but can we look upon ourselves so, if we sit still and use no Endeavours for the Help of those poor benighted People?

If proper Attempts should be made for Christianizing the *Five Nations*, there would, I am sensible, some notable Difficulties lie in the Way, but yet perhaps none but what might be surmounted.

One Difficulty that would doubtless attend such a laudable Undertaking, would arise from those who maintain a private Trade among them, from which they reap great Gain; especially by the Article of Rum, too much of which they convey to them, and by the Influence of which the *Indians* are easily defrauded.

These Traders would be very sensible, that if Christianity should prevail among those Nations, the Hope of their Gain would be gone, and seeing by this Craft they have their Wealth, they would use their utmost Endeavours to dissuade the *Indians* from imbracing the Ways of Religion. They in Fact did so at *Housatunnuk*, where the Number of *Indians* was small, and their Trade not so considerable (as the foregoing History shews.) How much more then will they do it, if Endeavours should be us'd to convert the

Mohawks,

Mohawks, whose Trade is vastly more advantageous? But as the *Indians* at *Housatunnuk*, by Mr. *Sergeant's* Help, saw thro' the Artifice they us'd; and were made sensible of the selfish Views of the Traders, so doubtless the *Five Nations* may easily be inform'd, and the Obstruction soon remov'd.

Another Difficulty will arise from the false Insinuations of *Romish* Emissaries, who will not fail to tell them, that we are about to teach them a false Religion, and if they hearken to us, they will all certainly be damn'd. But when those *Indians* are properly inform'd of the Conduct of the *French*, and other *Roman* Catholicks, how they deny the Use of the Bible to the common People among themselves, and that they have no Design to acquaint the *Indians* with the Word of God: And on the other Hand, that our Design is not to impose upon them, but to open the Bible to them, to enable them to read it, and to judge for themselves: will not this satisfy them of our honest Intentions towards them, and of the Safety & Propriety of their examining Things, that they may form a Judgment for themselves?

A third, and perhaps much the greatest Difficulty that would attend this good Design is, that those *Indians* esteem themselves Christians already, and value themselves upon their being as good Christians as their Neighbours. Mr. *Sergeant*, in his Journal of November 25. 1734, says,— 'The *Mohawks* are generally Professors of Christianity, but for want of Instruction have but a little of it in Reality.—' They are so ignorant of the Principles of Religion, that they know not the Difference between one who is baptiz'd and calls himself a Christian, and one who lives agreeably to the Rules Christ has given us to walk by. They are not sensible of the Necessity of being conform'd to those Rules of Vertue and Holiness which Christ has prescrib'd. *Romish* Emissaries have baptiz'd some of them, others (as I have been inform'd) have been baptiz'd by *Dutch* Ministers; and they esteem it a Privilege belonging to them to have their Children baptized, whenever they present them; without any Regard being had, either to the Qualifications of the Parent, or the religious Education of the Child. When the Rev. Mr. *Spencer* was among them a few Years ago, they were much displeas'd that he declin'd baptizing some Children, whose Parents were notoriously ignorant, vicious and wicked. Some *Indians* from *Canada*, who had

had an *English* Woman to their Mother, came a few Years past to *Westfield*, to visit their *English* Relations there, and while they stay'd at that Place, they had a Child born, and were much offended with the Rev. Mr. *Balantine*, who declin'd baptizing of it, as they desir'd. Since the Rev. Mr. *Edwards* has been at *Stockbridge*, one of the *Mohawks* residing there had a Child born, and was highly affronted because Mr. *Edwards* did not baptize it upon his Desire. From these Instances it is evident, that they account their Children have Right to Baptism, whenever they desire it. And being baptized, they esteem them good Christians, whatever their Conversation may be : for they derive their Notions of Christianity, not from the Bible, (to which they are Strangers) but from the Example of the *Dutch & French*, with whom they are conversant, and who profess themselves to be Christians.

And so far forth as being baptized, in the forementioned Manner, and calling themselves Christians, will make them so, they are so to be esteem'd. Now these Things being so, it may prove a difficult Thing to make them sensible, that Drunkenness and other vicious Practices are inconsistent with Christianity ; because those Christians, who fall under their Observation, give them an Example of Vice, and go such Lengths therein.

But yet I apprehend this Difficulty might also be remov'd, by giving them a just and true Account of the Nature & Extent of the Christian Religion ; by informing them what the Will of *Christ* is ; how he expects that we should be conform'd to his Likeness, and to his Laws. The *Indians* are as capable of hearing Reasons and giving them their Weight, as other Men : and it is because they know not what Christianity is, that they esteem themselves Christians, in their present Circumstances. When they are made acquainted with the Terms of Salvation, propos'd in the Gospel, and what they must do that they may inherit eternal Life, when they are well instructed in the Doctrines of *Christ*, they will be sensible that the Religion which they now have, is little or nothing like that which is taught by the Gospel. When Mr. *Edwards* refus'd to baptize a *Mohawk* Child born at *Stockbridge*, (which I have before mentioned) and they were very much displeas'd with him on that Account, he went to them, gave them the Reasons of his Conduct, and inform'd them as clearly as he was able of the Nature and End of Baptism : Those *Indians* receiv'd

the Force of his Reasons, and appear'd to be satisfy'd & contented, when he had taken Pains to inform them. And I doubt not but proper Instruction and Information would remove the Difficulty I have been speaking of.

Tho' Christianizing those *Indians* may prove a difficult Work, yet if our Endeavours might, by the divine Blessing, be succeeded, would not the Advantage thence arising to them, and us, more than compensate the Pains and Expence we should be at? And is there not so much Ground to hope for Success, as should induce us to make the Experiment?

I shall now conclude, by briefly suggesting a few Things, not yet mentioned, the serious Consideration of which may excite us to use our best Endeavours for the Conversion of the neighbouring *Indians* to the Christian Faith.

1. And in the first Place, should not the Consideration of the divine Bounty and Goodness, bestow'd upon us, excite us to employ Part of that undeserv'd Goodness to promote the Knowledge of God, our bountiful Benefactor, among those who are destitute of it? Thro' the undeserv'd Favour and Blessing of God, we have been prosperous in our secular Affairs, succeeded in our Husbandry, Trade, &c. and are become a wealthy People: And, were we as willing as we are able, might we not spare large Sums for the Propagation of the Gospel among the Heathen? Ought we not then to shew our Gratitude to the glorious Author of all our Comforts, by employing a Part of his Bounty to promote the Redeemer's Kingdom? Is it not fit that we should thus *honour the Lord with our Substance*? Does it not lie as a Reproach upon us, who make an high Profession, that we expend so little to promote the Knowledge of God among the *Natives*, and so much to ill Purposes? Were what we employ in unnecessary Expences, by which Pride and Luxury are indulged and nourished, employ'd in the laudable Method I am recommending; would it not be sufficient, well to support a Multitude of Missionaries among the neighbouring Tribes? Would it not probably be a Means of turning many of them *from the Power of Satan to God*? And would it not be *an Odour of a sweet Smell, a Sacrifice acceptable, well pleasing to God*? † And seeing God, by his Blessings, has enabled us to contribute to such a good Design, should we not cheerfully

cheerfully give of our Substance, for the spiritual Benefit of the perishing Heathen ?

2. Should not the Light and Grace of the Gospel, which we, thro' divine Goodness enjoy, be a stronger Argument still to excite us to endeavour the Conversion of the Heathen ?

A few Generations back we were in a State of Heathenism, as they now are : *Aliens from the common Wealth of Israel—and without God in the World.* * But thro' divine Goodness, *the Day spring from on High has visited us*, and we enjoy the Light & Privileges of the Gospel-Dispensation. Seeing then God has had Compassion on us, and bestow'd upon us those rich Blessings ; ought we not to have Compassion on the neighbouring Heathen, and use our best Endeavours that they also may be made Partakers of the Light and Blessings of the Gospel ?

3. Should we not be mov'd to such charitable Endeavours from the Consideration of the wretched and forlorn Circumstances, in which the poor *Natives* appear before our Eyes. We often behold those piteous Objects, appearing half naked and almost starv'd ; which is the Effect of their vicious Way of Living. We see them also in the Depths of Ignorance & Barbarity ; wholly unacquainted with the Way of Salvation, and quite unconcern'd for their eternal Good : And yet their Powers, both of Body & Mind, are not inferiour to our own. Were they brought to Civility & Industry, they might stand upon equal Ground with us, respecting the Comforts of Life : and were they instructed in divine Things, made acquainted with the great & important Truths of the Gospel, they might stand as fair for the Kingdom of Heaven as we do. Should not our Eyes therefore affect our Hearts, when we behold them in such miserable Circumstances ? And should we not exert ourselves in all proper Ways for their Help. Did the Wounds of the poor Man *half dead*, who *fell among Thieves*, plead with so much Eloquence for human Compassion, as the unhappy State of the poor *Natives* does for Christian Charity ? And if the Compassion of a *Samaritan* was mov'd by the former, how much more should the Bowels of a *Christian* be mov'd by the latter ?

4. The noble Example of some generous & pious Persons, at Home, may well excite us to liberal Contributions for the Benefit of the poor Heathen.

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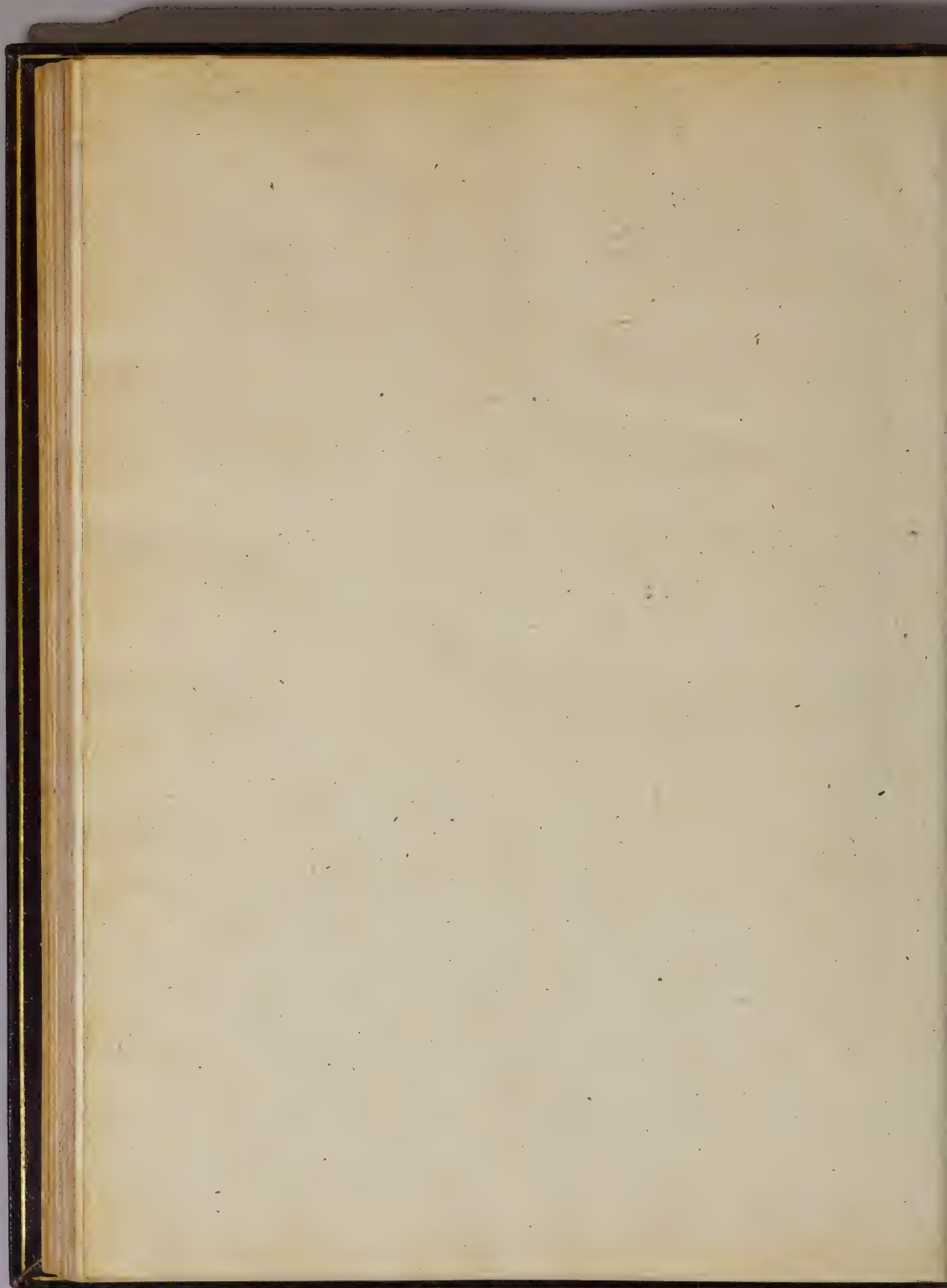
* Eph. 2, 12.

Not only publick Societies, but also private Persons, in *Great-Britain*, have generously and liberally contributed for the Benefit of the *Natives*, in this distant Part of the World; as the foregoing History shows. Tho' they are at 3000 Miles Distance, and never beheld, as we do, those miserable Objects; yet, from a truly pious and generous Spirit, they have sent over their liberal Contributions, that the Heathen, by their Means, may be inform'd in the Way of Life. *Verily, they shall not loose their Reward.* A noble Example they set before us, most worthy our Imitation: And how can we excuse ourselves, if we neglect to copy after it? Some indeed may plead their Inability, but this is not the Case of all. Are there not among us many wealthy Merchants & Traders? Are there not also many Farmers, who abound in Wealth, upon the Lands which were, a few Years ago, the Property of the *Indians*, who now stand in Need of their Charity? Should not such Persons be mov'd, by the generous Examples of others, to help forward the noble Design of converting the Heathen? Yea, are not the People in general able to do something to help forward so good a Design? And will it not lie as a Reproach upon us, if we, who make a high Profession of Religion, prove void of Charity, when we are so loudly call'd to the Exercise of it, not only by the laudable Example of generous Benefactors at Home; but also by the perishing Circumstances of the neighbouring *Indians*?

I shall only add my hearty Wishes, that this *American* Continent, which, for Ages unknown, has been a Seat of Darkness, and full of the *Habitations of Cruelty*, may become a Scene of Light and Love; that the Heathen in it, who have been wont to thirst after Blood, may hunger and thirst after Righteousness; That the *Wilderness and solitary Place* may be glad for them, the *Desert* rejoice and blossom as the Rose; — That the *Glory of Lebanon* may be given unto it, the *Excellency of Carmel and Sharon*; That they may see the *Glory of the Lord, and the Excellency of our God.* ||

|| *Isai.* 35. 1, 2.

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